

PROPHECIES OF THE PROPHETS

TRANSLATION OF
BA-SHAA-I-RUN-NABEE-YEEN
MAULANA MUHAMMAD IDRIS KANDHLAVI

بِشَارَةُ النَّبِيِّينَ
مولانا محمد ادریس صاحب کاندھلوی

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ اللَّهَ الْعَلِيِّ الْعَظِيمِ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ
وَعَلَى أَصْحَابِهِ وَأَتْبَاعِهِ أَجْمَعِينَ

IN THE NAME OF ALLAH, THE ALL-COMPASSIONATE,
THE MOST MERCIFUL.

WE ALL PRAISE ALLAH, THE HIGHEST, THE
GREATEST. AND SOLICIT PEACE AND BLESSINGS FOR
THE KIND PROPHET, ALL HIS COMPANIONS AND
FOLLOWERS.

DEDICATED

TO

THE MEMORY OF JESUS, THE SON OF MARY
WHO, AS THE FORE-RUNNER, MADE KNOWN
THE COMING OF THE LAST PROPHET, MUHAMMAD
(MAY ALLAH BESTOW PEACE UPON THEM)

THE MESSAGE OF ALLAH

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ
اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيِ مِنَ التَّوْرَةِ وَمُبَشِّرًا
بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ، فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ
قَالُوا هَذَا سِحْرٌ مُبِينٌ (الْقُلُوبِ - سُورَةُ الصَّف ٦١ - الْآيَةُ ٦)

I SEEK REFUGE WITH ALLAH FROM SATAN—THE
ACCURSED.

IN THE NAME OF ALLAH, THE ALL-COMPASSIONATE,
THE MOST MERCIFUL.

And when Jesus, the son of Mary, said, "O children of Israel — (Ya 'qoob)! surely I am the Messenger of Allah to you, confirming the Turah, that is before me, and giving good tidings of a Messenger who shall come after me' whose name is Ahmed"; but when he brought to them clear signs, they said, "This is a plain magic".

(Surah 61, Verse 6, "Quran Majeed" Darut Tasnif Translation—
under preparation.)

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(i)

IN THE NAME OF ALLAH

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1. All praise to Allah the "RABB"—Creator, Cherisher and Sustainer—of all the worlds.
2. The All-Compassionate, the Most Merciful.
3. The Supreme Judge of the 'Day of Judgement!
4. Thee alone do we worship and thee alone do we pray for help.
5. Guide us on the right path.
6. The path of those on whom Thou hast bestowed Thy Bounties.
7. Neither was Thy wrath brought down upon them, nor did they go astray.

(Surah I, "Quran Majeed", Darut Tasnif Ltd.)

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INTRODUCTION

By the Grace of Allah, I, the humble writer, wrote 'this work' for the first time in 1347 A.H., and completed it on Friday, the 24th Jamadi-us Sani, after 'ASR (the afternoon) PRAYER'.

Its first edition was printed in the city of Hyderabad (Deccan) and later without any change or addition, it was published piecemeal in a monthly Journal—Anwarul-Uloom, of the Jamia Ashrafia, Lahore. Its third edition, with useful additions, is now brought out to its readers, in Zil-Hijjah 1381 A.H.

"Accept from us, O Lord! (this humble service), verily Thou art the Hearing, Knowing".

MUHAMMAD IDRIS KANDHLEVI,
Shaikhul Tafsir Wal Hadith
Jamia Ashrafia,
Firozpur Road, Lahore.

REVIEWS

REVIEW BY MOULANA SHAH SYED MUHAMMAD ANWAR KASHMIRI (BLESSING BE UPON HIM)

I had the opportunity of going through the treatise "*Bashia-run Nabiyeen ba-zahur Khatimul-anbiya-val-mursaleen*" by Moulana Hafiz Mohammad Idris Kandhlevi. The sincerity of purpose with which this work is executed and adapted reminds one of the prayer of prophet Abraham and the heralding by Christ about the advent of the last Messenger of Allah (peace be upon all of them). May Allah reward the compiler with the approbation of the Last of the Prophets. It is hoped that this work, duly supported with the appropriate verses of the Quran and the Hadith, will prove enlightening for the general readers and the scholars, and would open up their hearts: May God grant to them His Grace.

REVIEW BY LATE MOULANA AL-HAJ SHABBIR AHMAD USMANI

Enough has already been produced by prominent Ulema (the learned) of Islam on Prophecies and standard works both in Arabic and Urdu do exist; but the draft on the subject, which my brother Moulvi Mohammad Idris Kandhlevi, has kindly shown me, has some distinguishable features possibly new or not contemplated when other work were taken up. Moulana has picked up 21 authentic and relevant prophecies from the Bible, commented upon them with a lucid, comprehensive and convincing exposition and immaculately established that the forecasts do irrefutably address to Prophet Muhammad (peace be upon him), the last in the chain of Messengers of God. The argument has been further augmented by pertinent references occurring in the Quran and authentic "sayings" of the Holy Prophet Muhammad (peace be upon him); harmonising them in perfect conformity with the divine revelation as contained in the verses of the Holy Quran.

I earnestly pray to God for higher accomplishments of faith of those already endowed with it, and to open the eyes of the unbelievers and bless the author and the compiler.

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PREFACE

In the Name of Allah, the All-Compassionate, the Most Merciful

Praise be to Allah, the Cherisher and Sustainer of the worlds; and the Day of Judgement is for the pious: and blessings and peace be upon our Master and Benefactor, Muhammad, upon whom God revealed the sacred Quran; and was deputed as Messenger of good tidings and a warner for the worlds and peace be upon all his followers, companions, friends, wives and children.

THE FIRST QUESTION

The foremost and the fundamental difference between Muslims and the Christians is on the issue of Unity within Trinity. The Muslims assert that the Creator of this universe whose name is 'Allah', is "One and only One" without any compeer. He is Eternal, Everliving, Omnipotent, Almighty, Sustainer of all life and Preserver of the Universe; while the Christians say (God forbid) that there are three gods—first, God, that is Almighty; second, son, that is Jesus, son of Mary; and the third, that is Holy Ghost; and they also say that the three combined together, are one i.e., Three is One and One in Three; and further the Christians assert that the Jews killed the second God of the trio namely Jesus, son of Mary, by hanging: and killed him in a very disgraceful manner.

Thus, according to this exposition of the Christians, God is neither the self same One nor Omnipotent, nor alive. Rather He was so helpless that he could not even preserve his life from His enemies—His own creatures, the Jews, and gave His life at their hands. Therefore, one who is not eternal himself, cannot vouchsafe the permanent existence and sustenance of others.

I have already analysed and discussed this subject fully along with other arguments and doubts of the Christians in a separate booklet; "Ahsan-ul-Hadith-fi-Ibta-lut-Taslis"*

* This book has been translated into English under the caption "Christ & Christianity—an Islamic Approach" by Darut Tasnif Limited, and is available from its office, situated at Frere Road, Karachi-3 (Pakistan). Those in search of the truth, should consult this booklet.

(Translator)

SECOND QUESTION

The second point of difference between the Muslims and the Christians is with respect to the prophetic office of Muhammad (peace be upon him).

The Muslims believe that Muhammad, son of Abdullah bin Abdul Muttalib is the rightful Prophet and Messenger of Allah who was appointed for the guidance of all the genii and mankind at large, and whose preachings or mission is everlasting; and he is 'the last' of the prophets, after whom the doors of prophethood have been closed for ever and after whom (i.e., Muhammad—peace be upon him) nobody will be donned as prophet.

Most Jews and Christians do not accept him as prophet and rarely if any of them do accept him, they confine his prophethood to Arabia alone, not extending it for the whole world. But this contention of theirs, that Muhammad's prophethood was exclusively for Arabia is evidently wrong and untenable. Because, when these people accept him as a Prophet, be it for the Arabs alone, it is evident that thereby they deny themselves the right to refute his claims to universal apostleship and the 'finality' also, because a true prophet cannot lie about any thing least of all about his God appointed Mission. To tell a lie is against the dignity of a prophet. It is clearly evident that the Prophet claimed that he had been deputed as a guide for the entire creation: "say: (O Muhammad) O mankind! Lo! I am the messenger of Allah to you all" (S. VII: 158), and likewise other verses of the Quran are a clear proof of this claim.

The Prophet deputed his emissaries to the court of Khosroes, Caesars and other rulers of neighbouring non-Arab countries and invited them all to accept Islam. Had his prophetic mission been confined to the Arabs alone, he would not have written to invite the potentates of Persia, Byzantine and others to the fold of Islam; resulting in holy war with them vanquished them on the battlefield, captured them as slaves, and imposed Jazia (Personal Tax) on them after their subjugation. Is it not very strange that one may acknowledge him as prophet and yet deny his claims pertaining to that very office, i.e., the universality of his prophetic office? To combine testimony and rejection is to combine the antithesis, where truthfulness alone is the criterion, his prophethood stands with universality.

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If they bring one argument for the prophecy of any of the above prophets, we can bring at least ten similar arguments in favour of Muhammad's prophethood.*

(i) For example, if the revelation of a Grand Book, the Torah to Moses and the Zaboor (Psalms) to David, and the Gospel to Jesus, are produced as proofs of their prophethood, then we would assert why the revelation of the Quran, which in every respect exceeds in excellence the Torah and the Gospel, and which is a most perfect, eloquent and an all-encompassing Book in its original, in an unadulterated and uninterpolated form, should not be a convincing argument in favour of the prophethood of Muhammad (peace be upon him).

(ii) If the miracles wrought by the prophets of yore, were a proof of their office then the miracles of Muhammad (peace be upon him) far exceed collectively—both quantitatively and qualitatively—those of others, and are vouched by verified testimonies and continuous chain of traditions. The Jews and the Christians possess not a single testimony about any one of the miracles they recount. On the other hand any one can find the traditions of Muhammad (peace be upon him), duly attested

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(v) He neither learnt from any tutor, nor studied any books, nor travelled abroad for the sake of acquiring knowledge, and yet he gave to the world a comprehensive and complete law, to understand the subtleties of which the great divines and scholars spend their lives. And this goes to prove that all this was God's revelation and divine teaching.

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Again, look at his pious Caliphs (successors) who within a short time established the Islamic Rule in the world.

APART FROM THE ABOVE

One of the proof of Muhammad's prophethood (peace be upon him) is, that the former Prophets had already foretold his advent, that there will appear, in later days, a Prophet of greatest dignity possessing the following characteristics, as described in the Quran: "..... the Prophet who can neither read nor write, whom they will find described in Torah and the Gospel which are with them." (S.VII: 157)

"..... Is it not a token for them that the learned doctors of the children of Israel knew it?" (S. XXVI: 197).

And there are many more verses in the Holy Quran that disclose that the former Prophets had already foretold his advent. The people of the Book (Jews and the Christians) knew this, but despite their knowledge they turned out to be his enemies in his days, while they quoted all such tidings before his advent, saying that the time for the advent of the Last Prophet from amongst the Meccans had approached nigh.

The Jewish and the Christian doctors were awaiting the appearance of the Holy Prophet. The learned and sane among them who were sincere and good intentioned verily accepted the claim of prophethood by Muhammad (peace be upon him), as Abdullah bin Salam for example, a learned doctor of Jewish faith, and such many more. While others despite a full knowledge of his prophethood did their best to disapprove him, out of pure obduracy and jealousy, as the Quran says:

"Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceals the Truth". (S. II: 146).

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The Old and the New Testaments were replete with manifest prophecies about the advent of Prophet Muhammad (peace be upon him)

but the Jews and the Christians interpolated and distorted almost all of them and what remained unadulterated by them they interpreted variably otherwise. Just as the ungrateful Jews distorted and misinterpreted the prophecies about Jesus (peace be upon him), the same way the Christians did with the prophecies heralding Muhammad (peace be upon him).

Thus the denial of the Christians that there is no mention or prophecy in the New Testament about the advent of the Last Prophet, is just as outrageous and incompatible with the true facts, as that of the Jews in regard to Jesus. The Jews say that previous apostles never foretold the coming of Jesus. Whereas it is claimed by the learned doctors of Christianity that previous prophets had made many prophecies about the advent of prophet Jesus (peace be upon him). Both the Torah and the Gospel, foretold the coming of Muhammad (peace be upon him), in quite unambiguous terms, as we shall try to prove readily. On better grounds than those on which the Christians try to establish and interpret, from the same material, to the contrary.

REFUTATION OF CHRISTIAN CONTENTION

Before we proceed to produce Biblical evidence in favour of the advent of the Holy Prophet Muhammad (peace be upon him), it is essential to refute one of the Christian contentions so that seekers after truth may not be misled by the assertion of Christians, that no prophet, whatsoever, can come after Jesus, who was the last of the prophets. Therefore, Muhammad (peace be upon him) cannot be a prophet of God. The followers of Islam most vehemently refute such a claim as entirely false and fictitious. There are various reasons for this assertion. Some are as follows:

(i) Never did Jesus claim that he was last of the prophets: nor is there any reference in any of the Gospels asserting that Jesus was last of the prophets; and the Christians have no proof about this belief, testamental or logical.

(ii) Again, never did Jesus ever say that after his ascending to heaven, no true prophet will come. On the contrary he promised a 'Paraklete'—a magnanimous comforter, or the illustrious one who would follow him, and explicitly exhorted his disciples to believe in him. 'Thus

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(iii) The Christians believe in the apostleship of the disciples and Paul, although only one Apostle of God had to come after Jesus. Disciples were not apostles.

(iv) It is written in the Book of Acts, xi: 27-28, "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there would be great draught throughout the world: which came to pass in the days of Claudius Caesar (of Rome)". This shows that, according to Paul, there did come prophets, numbers not known, from Jerusalem to Antioch and one of them named Agabus, preached. Evidently this happened after Jesus, how could these men be called so. Thus it proves that Jesus (peace be upon him) was not the last of the prophet. Nor did it signify Jesus' second coming, as some Christians suggest, to make him the last one, as he had already rejected its reference to himself. So this denial rules out the suggestion altogether. Had he been Paraklete, he would have been so at all times.

(v) In Mathew vii: 15-16, the teachings of Jesus (peace be upon him) are as follows :

"Beware of the false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruit".

In these verses, Jesus has warned that 'many of the pretenders would appear after me and claim prophethood in my name, i.e., they would claim to be promised Messiah. You should beware of them. They are inwardly tearing wolves. In this teaching, Jesus specially warns that we should not be misled by such pretenders of prophethood. He did not say that no prophet would come after him; rather he commanded his followers to thoroughly scrutinise such claimants for prophethood, should accept the genuine one, and reject the pretender. In support of the above, the following verse is found in the First Epistle of John

Chapt. IV: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world".

In short, from all the above holy texts of the Bible, it is clear that Jesus was not the last of the Prophets.

After proving the fact that Jesus Christ (peace be upon him) was in no wise the last and the final prophet, we will try to prove from the Old and the New Testaments, respectively, that the promised Paraklete or Periklyte was none else, but Muhammad (peace be upon him), and give a satisfactory reply to all those objections and explanations that the Christians employ so that the application of such prophecies to the prophet Muhammad be fully proved.

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PROPHECY No. 1

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From Exodus Chapter 19 : 1 to 11 and 17 to 25 and Chapter 20 : 18 to 20, we learn that the Israelites, at Mt. Sinai, were not contented to receive the commandments of God through Moses; and wanted in the first instance to hear God communicating with Moses, on the Mount, and in the second instance to hear God speak with Moses and themselves directly and to see God with their own eyes.

In the manner, and the dreadful manner in which this request was granted, scared the Israelites to death and they beseeched Moses: 'Speak then with us and we will hear, but let not God speak with us lest we die', (Exodus Chapter: 20-19):

Thereafter, we read, "and Moses drew near unto the thick darkness where God was"; and God talked to him and ordered Moses to convey God's words to the Israelites as in Exodus 20-22, but the rest of what happened is contained in Deuteronomy, which is in its very nomenclature a recapitulation of the decalogue and the laws given in Exodus. We find that the request of the Israelites to be spared a direct address by God in future, figured again between God and Moses and God revealed to Moses His eternal scheme of Revelation of His Everlasting Word—Al-Quran, through the last prophet only, who would be an Ishmaelite making it elaborately clear that it was the only way in which the request would be satisfied: this is revealed in the prophecy given below, with a sure indication to identify as to who does really fulfil that prophecy. However, it is worth while to point out to Christians here, that any body who was God, as Jesus is held in trinity, is debarred from fulfilling this prophecy, as it requires some one else than God, Lord, etc, for an indirect address as requested by the Jews and granted by God. The rest of it follows :—

The Old Testament. Deuteronomy, Chapter xviii: 17-22.

"And the Lord said unto me, they have well spoken that which they have spoken. I will raise them up a prophet *from among their brethren, like unto thee*, and will put my words in his mouth: and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall

speaking in my name, I will require it of him. But the prophet who shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the prophet hath spoken it presumptuously: thou shalt not be afraid of him".*

The Muslims say that in the above prophecy, the promise to raise up a prophet like unto Moses relates exclusively to Muhammad (peace be upon him), though the Jews attribute it to Esaiiah and the Christians to Jesus. But all these claims fail in the face of the context of the Bible itself: "from among thy brethren, like unto thee". We reassert that this prophecy is exclusively in favour of Muhammad (peace be upon him) because it speaks of a prophet who would be "like" unto Moses, and not from among the Israelites themselves, but from among their brethren—the Ishmaelites, and then certain characteristics of *that* prophet are mentioned in it; and therefore, according to the Quranic verdict none else but Muhammad (peace be upon him) is 'that Prophet' the Prophet Incarnate. The arguments wherefor follow:—

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If it was meant, otherwise as the Jews and the Christians contend, it should have been worded: "from among thee and thy children" rather than "brethren". The Quran reminds the Arabs about advent of the Prophet Muhammad (peace be upon him) that: "Allah verily had shown grace to the believers by sending unto them a messenger".

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Further in the Biblical usage the above meaning of the word "brethren" has been clearly signified. In Genesis, xvi: 12 where it is thus recorded about Ishmael and his children: "he shall dwell in the presence of all his brethren".* We should know that Ishmael had no brother other than Isaac and the children of the one are "brethren" unto the other, and it is further recorded that the same Ishmael "died in the presence of all his brethren" (Ibid xxv: 18).

Thus, in either situation, by the words "children of Ishmael" are meant, the brethren to the children of Esau and Israel; and it is a fact

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commonly agreed upon by the Jews and the Christians that there arose no prophet from the seed of Esau. Likewise it is also commonly agreed that no promise of prophethood and grace was made by Allah to the children of Abraham begotten of his (third wife) Keturah,*** (who begot six more children to Abraham—peace be upon him). This was reserved for children of Ishmael and Isaac alone. Undoubtedly a promise was made in favour of Ishmael.****

JUDAEO-CHRISTIAN INTERPOLATIONS

The Jews and the Christians, out of jealousy to minimize the Ishmaelites, made certain changes in the book to deny them the same blessings. But the truth cannot be eclipsed by falsehood. In Deuteronomy xviii: 15, one reads: "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren, like unto me." It should be remembered that the phrase "from the midst of thee", has been interpolated (by the Jews). The proof of this interpolation is that in Deuteronomy xviii: 18, God addressed Moses in the words: "I will raise them a prophet from *among their brethren, like unto thee*". There is no mention of "from the midst of thee", and yet in the Acts ii: 22, one reads: "For truly said unto the fathers. A prophet shall the Lord your God raise unto you *of your brethren, like unto me*, but clearly there is no mention of "from the midst of thee". Moreover, the disciples of Christ, when referring to it never included the phrase "from the midst of thee", and this proves that it is an interpolation.

If, we accept this interpretation, though tentatively, that it is not an interpolated phrase, then it may be that "from the midst of thee" means "from among the righteous" i.e., from *the progeny of Abraham (peace be upon him, which undoubtedly, includes the children of Ishmael.*

*** It may be noted, that out of their habitual mishandling of the text and translation of the Bible, if the Jews or the Christians contrive to discover or conjure up such a 'promise' the effort would be futile as no lesser prophet can be pedestalled as "Like unto Moses". So, that chapter had been sealed by God.

**** It is significant to note that, Ishmael was the 'first born' male, son, or in religious (or Jewish) exposition, 'Belonging to God', from Quran we learn that, the one like unto Moses was the Blessing of the joint prayer of Abraham and Ishmael and a 'Covenanted One' at the time of the re-erection of the Ancient and the perpetual Baitul Lah, or the House of the Almighty, the Earthly seat of 'His Kingdom Come'. So, it was especially and specifically reserved as an inheritance of Abraham his first born Ishmael, for Ishmael's sons, the real brethren of Israel and Moses.

GIST

Moses, while addressing the twelve tribes of the children of Israel clearly said that God will raise a Prophet from among their brethren. It clearly testifies that the prophet will 'rise from amongst' the children of Ishmael, their cousins and in case he did not mean so, he should have said from *amongst you, i.e.,* the seed of Isaac, then it seems superfluous that the word "brethren" should be used along with "amongst you". The word "brethren" amply proves that the promised prophet shall not 'rise from amongst' the direct descendents of Isaac. It is evident that both Jesus and Esaiah, (peace be on them) are from among the Israelites, and not from the brethren of Israelites, that is from among the Israelites, therefore this prophecy cannot relate to the two prophets, Jesus and Esaiah. Thus the one referred in this prophecy can only be an Ishmaelite, a brother (cousin) to the Israelites. So, no prophet from among the Israelites, could fulfil this promise.

(II)

This prophecy promises: to "raise a prophet *like unto thee*", and it is obvious that both Esaiah and Jesus were not the "*like unto*" Moses, because besides other reasons, of their being Israelites, and Deuteronomy xxxiv: 10, too, bears testimony to this: "And there arose not a prophet in Israel like unto Moses, whom the Lord knew face to face".

Moreover, it should be particularly noted that, Esaiah was a disciple of Moses—the teacher and the disciple cannot be equal and he lived in the time Moses; therefore, there was no occasion for a prophecy about him. However, the prophecy mentions "I Will raise", which clearly signifies that such a prophet will appear in some future time.

Esaiah was declared a prophet in the days of Moses, then how could he be an object of this prophecy?

(ii) Likewise Jesus, too, could not be "like unto" Moses, because the former, according to the Christians is "God" or "God's son", while Moses was none of the two, but only a servant of God: so categorically what is the likeness between servant and God?

(iii) Again, Jesus, according to the Christian belief died on the cross to atone his followers' sins, while Moses was neither crucified nor he atoned the sins of the Israelites.

commonly agreed upon by the Jews and the Christians that there arose no prophet from the seed of Esau. Likewise it is also commonly agreed that no promise of prophethood and grace was made by Allah to the children of Abraham begotten of his (third wife) Keturah,*** (who begot six more children to Abraham—peace be upon him). This was reserved for children of Ishmael and Isaac alone. Undoubtedly a promise was made in favour of Ishmael.****

JUDAEO-CHRISTIAN INTERPOLATIONS

The Jews and the Christians, out of jealousy to minimize the Ishmaelites, made certain changes in the book to deny them the same blessings. But the truth cannot be eclipsed by falsehood. In Deuteronomy xviii: 15, one reads: "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren, like unto me." It should be remembered that the phrase "from the midst of thee", has been interpolated (by the Jews). The proof of this interpolation is that in Deuteronomy xviii: 18, God addressed Moses in the words: "I will raise them a prophet from *among their brethren, like unto thee*". There is no mention of "from the midst of thee", and yet in the Acts ii: 22, one reads: "For truly said unto the fathers. A prophet shall the Lord your God raise unto you *of your brethren, like unto me*, but clearly there is no mention of "from the midst of thee". Moreover, the disciples of Christ, when referring to it never included the phrase "from the midst of thee", and this proves that it is an interpolation.

If, we accept this interpretation, though tentatively, that it is not an interpolated phrase, then it may be that "from the midst of thee" means "from among the righteous" i.e., from *the progeny of Abraham (peace be upon him, which undoubtedly, includes the children of Ishmael.*

*** It may be noted, that out of their habitual mishandling of the text and translation of the Bible, if the Jews or the Christians contrive to discover or conjure up such a 'promise' the effort would be futile as no lesser prophet can be pedestalled as "Like unto Moses". So, that chapter had been sealed by God.

**** It is significant to note that, Ishmael was the 'first born' male, son, or in religious (or Jewish) exposition, 'Belonging to God', from Quran we learn that, the one like unto Moses was the Blessing of the joint prayer of Abraham and Ishmael and a 'Covenanted One' at the time of the re-erection of the Ancient and the perpetual Baitul Lah, or the House of the Almighty, the Earthly seat of 'His Kingdom Come'. So, it was especially and specifically reserved as an inheritance of Abraham his first born Ishmael, for Ishmael's sons, the real brethren of Israel and Moses.

GIST

Moses, while addressing the twelve tribes of the children of Israel clearly said that God will raise a Prophet from among their brethren. It clearly testifies that the prophet will 'rise from amongst' the children of Ishmael, their cousins and in case he did not mean so, he should have said from *amongst you, i.e.,* the seed of Isaac, then it seems superfluous that the word "brethren" should be used along with "amongst you". The word "brethren" amply proves that the promised prophet shall not 'rise from amongst' the direct descendents of Isaac. It is evident that both Jesus and Esaiiah, (peace be on them) are from among the Israelites, and not from the brethren of Israelites, that is from among the Israelites, therefore this prophecy cannot relate to the two prophets, Jesus and Esaiiah. Thus the one referred in this prophecy can only be an Ishmaelite, a brother (cousin) to the Israelites. So, no prophet from among the Israelites, could fulfil this promise.

(II)

This prophecy promises: to "raise a prophet *like unto thee*", and it is obvious that both Esaiiah and Jesus were not the "*like unto*" Moses, because besides other reasons, of their being Israelites, and Deuteronomy xxxiv: 10, too, bears testimony to this: "And there arose not a prophet in Israel like unto Moses, whom the Lord knew face to face".

Moreover, it should be particularly noted that, Esaiiah was a disciple of Moses—the teacher and the disciple cannot be equal and he lived in the time Moses; therefore, there was no occasion for a prophecy about him. However, the prophecy mentions "I Will raise", which clearly signifies that such a prophet will appear in some future time.

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(iii) Again, Jesus, according to the Christian belief died on the cross to atone his followers' sins, while Moses was neither crucified nor he atoned the sins of the Israelites.

(iv) Again, the code of Jesus, (as promulgated by Paul) is silent on laws relating to retaliation, punishment, personal purity, and the like, in contradiction to the Mosaic law which covers them all; while the law of Muhammad bares a comparison with that of Moses (peace be upon him). As Moses held a definite code of Laws, similarly, the bright code of law promulgated by our prophet (peace be upon him) is a perfect code and fully covers all laws regarding crimes and punishments; holy war and retaliations and rules about the legitimate and the illegitimate, and with the apparent acts, it comprises all spiritual actions i.e., moral ones, as well.

(v) Just as Moses honoured the Israelites by liberating them from the yoke of the Pharaoh, so did Muhammad (peace be upon him) free all the Arabs from the political influence, or servitude of the Byzantium and Persia and taught them the 'Kalema' that there is no God save Allah;— not only this, he bestowed upon them (the Arabs) as their heritage, the Byzantine and the Persian empires and treasures.

(vi) Muhammad (peace be upon him) contracted marriage, according to the tradition of the prophets, just as Moses did. The likeness or similitude between them has thus been stressed in the Quran: "Lo! we have sent unto you a messenger as witness against you, even as we sent unto Pharaoh a messenger" (s. lxxiii: 15).

(vii) Further both Joshua and Jesus (peace be upon them) never claimed their likeness unto Moses. If it is said that likeness means that "that prophet" would be from among the Israelites, then why only Joshua and Jesus, there had been hundred of prophets after Moses among the Israelites, and each of them according to this interpretation, could be an object of this prophecy. If, by any stretch of imagination we concede that the likeness referred to in the prophecy devolved upon Joshua or Jesus, then it fades into insignificance when compared with the likeness of Moses to Muhammad (peace be upon them).

(III)

Again, Deuteronomy xviii: 18 says: "... and will put my words in his mouth; and he shall speak unto them all that I shall command him", i.e., that nothing will be sent in the form of a book, like the Torah and the Zaboor (Psalms) but the angel of the Lord will come with revelations; and "that prophet" would be an unlettered one, and re-

member it by listening to the angel, and transmit it orally to his followers, and it is obvious that this does not apply to any one but the untutored prophet of Islam as vouched by the Quran: "Nor doth speak of (his own) desire. It is not save an inspiration that is inspired" (s. liii: 3-4).

(IV)

The other part of the prophecy reads: "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut: xviii: 19). In this prophecy this point has also been clarified that whoso will not obey "that prophet", "I will require it of him". It is clear that the phrase "require it" does not necessarily mean the chastisement of hell, because the latter is for every denier of prophets, but it purports to the promulgation of the laws of waging wars against the infidels and retaliation, etc., which was given neither to Jesus nor Esaiah, but Muhammad (peace be upon him) the last of the prophets, and, therefore he alone can be the object of this prophecy.

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In this prophecy it has been cleared that if "that prophet" will falsely impute what God has not commanded him to say, that prophet will be killed. "But the prophet, which shall presume to speak a word in my name which I have not commanded him to speak, even that prophet shall die" (Deut. xviii: 20); and it is clear that in spite of the bitterest enmity and attempt on his life, by his enemies, the Prophet Muhammad (peace be upon him) could not be killed. The Quran says: "And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally or kill thee, or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters" (S. viii: 30).*

But, in fulfilment of the Divine promise: "Allah will protect thee from mankind" (S.v: 67), the Prophet remained unharmed, unmolested. Instead of meeting any untoward event of life, he became more eminent. If, Muhammad (peace be upon him) had not been "that prophet", then he according to this prophecy of the Bible should have lost his life

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Note : The survival of an imposter or a liar does not necessarily mean that he spoke the truth, otherwise many of the truthful prophets killed by the Israelites: ("And slew the prophets wrongfully", (S. ii: 61) would also be counted among the liars. This makes an awkward proposition for the Christians to prove otherwise.

But escaping such death by "that prophet" is a proof of his truthfulness, as Deuteronomy 18 : 20, signifies: "But the prophet who shall presume, shall be killed". In either phrase the word that refers to the particular, promised prophet, and if it were meant for the universal application, then God forbid, Zachariah, and John and Jesus, all would have been in semblance liars and imposters. So, it appears that it relates to the prophet who has been foretold. If we accept it as common for all the prophets, then the Jews who do not accept Jesus as prophet, will have an additional argument in favour of their disbelief.

(VI)

Amongst the other signs of "that prophet" (Deu xviii: 22) is that whatsoever he prophesies will be fulfilled. Now, in the light of the events, one can easily find the fulfilment of all the prophecies that Muhammad (peace be upon him) made and not a single of them has so far been missed. And we declare it from the house tops that no adversary of his will ever be able to falsify any of his prophecies. This qualification of the Prophet Muhammad (peace be upon him) was so prominent and glaring a prelude to his prophethood that his adversaries and enemies had no escape but to call him "The Truthful and Trustworthy"

(VII)

From the Acts iii: 17, it plainly appears that the longed for prophet stands separate from Jesus and Elias, and this runs thus: "And now,

brethren I wot that through ignorance ye did it as did also your rulers. (18) But those things, which God had shewed by the mouths of all His prophets, that Christ should suffer, he hath so fulfilled. (19) Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing will come from the presence of the Lord; (20) and he shall send Jesus Christ, which before was preached unto you: (21) whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. (22) For Moses truly said unto the fathers: "A prophet shall the Lord your God raise up unto you of *your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you.* (23) And it shall come to pass, that every soul, *which will not hear that prophet shall be destroyed from among the people.* (24) Yea, and all the prophets from Samuel and those that follow after, as many as have spoken have likewise foretold of these days (25) Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham. And in thy seed shall all the kindred of the earth be blessed". (The Acts iii: 17-25).

In the foregoing verses there is a mention of the suffering of Jesus (peace be upon him) at the hands of the blighted Jews and his readvent; and after that of the Prophet about whom Moses (peace be upon him) foretold the Israelites. "a prophet shall the Lord your God raise up unto you of your brethren (the Ishmaelites)"; and all the prophets, inclusive of Moses, foretold about "that promised prophet", and so long this promise will not be fulfilled, the earth and the heaven will endure, and in that time the covenant of the Lord that He made with Abraham that: "All the kindreds of the earth be blessed", shall be fulfilled.

In short, by mentioning the prophecy "he hath so fulfilled" of Jesus (peace be upon him); and the Prophet about whom Abraham, Moses and other prophets (peace be upon them) had foretold, the mention of his coming in the words: "whom the heaven must receive until the times of restitution of all things" clearly proves that the prophesied prophet and the longed for apostle stands out distinctly separate from those prophets, who appeared in between Moses and Jesus (peace be upon them). Therefore, there is no such prophet who appeared between the days of Moses and Jesus (peace be upon them), who can be an object of this prophecy. So neither Joshua nor Jesus (peace be upon them) can be the object of this prophecy.

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This clearly shows that the Jews expected a prophet other than Jesus or Elias, and "that prophet" was so well-known and promised to them, that they had not to mention him by name like the name of Messiah and Elias, but considered it sufficient to refer to him as "that prophet". If Jesus was the object of this prophecy, why did they long for 'that prophet to come in spite of him?

The fact is that the prophet whom the Jews expected, was none else than Muhammad (peace be upon him), because they always mentioned him as "that prophet", it is why we Muslims refer our Prophet as "that August Presence", which reflects the expectations of the Jews for the appearance of that Prophet.

IX

John vii : 40, also purports to the same fact that "that prophet" is other than Jesus (peace be upon him). It is so recorded in the Bible: "Many of the people therefore when they heard this saying, said, Of truth this is the Prophet". Mention of the promised prophet in contrast to Jesus, fully signifies that "that prophet" is a separate one and none else than Muhammad (peace be upon him). If he is not, who else then there is who was expected?

(X)

During the time of the Holy Prophet himself many of the Jewish and Christian scholars confessed that the Prophet foretold by Moses was none else than Muhammad (peace be upon him), and later, some of them even embraced Islam e.g., Mukaireque, (a Jew) and Zaghatir Rumi (a Christian), and those who affirmed but did not embrace Islam, were Heraclius, the Byzantinian, and Abdullah bin Suriya, the Jew and some

others, although they attested that he, Muhammad (peace be upon him), was the very prophet who was foretold by Moses and also by Jesus.

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Chapt. IV: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world".

In short, from all the above holy texts of the Bible, it is clear that Jesus was not the last of the Prophets.

After proving the fact that Jesus Christ (peace be upon him) was in nowise the last and the final prophet, we will try to prove from the Old and the New Testaments, respectively, that the promised Paraklete or Periklyte was none else, but Muhammad (peace be upon him), and give a satisfactory reply to all those objections and explanations that the Christians employ so that the application of such prophecies to the Prophet Muhammad be fully proved.

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IX

John vii : 40, also purports to the same fact that "that prophet" is other than Jesus (peace be upon him). It is so recorded in the Bible: "Many of the people therefore when they heard this saying, said, Of truth this is the Prophet". Mention of the promised prophet in contrast to Jesus, fully signifies that "that prophet" is a separate one and none else than Muhammad (peace be upon him). If he is not, who else then there is who was expected?

(X)

During the time of the Holy Prophet himself many of the Jewish and Christian scholars confessed that the Prophet foretold by Moses was none else than Muhammad (peace be upon him), and later, some of them even embraced Islam e.g., Mukaireque, (a Jew) and Zaghatir Rumi (a Christian), and those who affirmed but did not embrace Islam, were Heraclius, the Byzantinian, and Abdullah bin Suriya, the Jew and some

others, although they attested that he, Muhammad (peace be upon him), was the very prophet who was foretold by Moses and also by Jesus.

(xi)

Chapt. IV: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world".

In short, from all the above holy texts of the Bible, it is clear that Jesus was not the last of the Prophets.

After proving the fact that Jesus Christ (peace be upon him) was in nowise the last and the final prophet, we will try to prove from the Old and the New Testaments, respectively, that the promised Paraklete or Periklyte was none else, but Muhammad (peace be upon him), and give a satisfactory reply to all those objections and explanations that the Christians employ so that the application of such prophecies to the Prophet Muhammad be fully proved.

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Moreover, since Abraham (peace be upon him) was promised blessings as well, so the phrase “bless him”, has been added to the second portion of the prayer :

“O Lord! bestow thy blessings upon Muhammad and the progeny of Muhammad, as thou bestowed blessings upon Abraham and the progeny of Abraham; verily, Thou art the Ever-praised, the Possessor of all Glory and Dignity”.

It may not seem strange that the “twelve Chiefs”, interpreted to mean the twelve Successors to the Holy Prophet point to the finality of the Prophethood of Muhammad (peace be upon him) i.e., that there would be no prophet to come after him but vicegerency and representation will continue. That is the reason why a promise and a prophecy in the Quran about successors is made but not of the coming of prophets or apostles, in any measure :

“Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety grant them inheritance in the Land as granted to those before them”. (S. xxiv: 55).

And the Holy Prophet Muhammad (peace be upon him) is reported to have said: “That the Caliphate Succession on the pattern of prophethood will last for thirty years after me”. And he added that among the Israelites the state craft depended on the prophets who succeeded one after the other, but since there is no prophet after me, there would be caliphs—successors”. (Al-Bukhari).

to be born of the children of Ishmael. And if the promise about Ishmael (peace be upon him) had been fulfilled prior to that about Isaac (peace be upon him), prophethood from the seed of Isaac would have ceased, because no further prophet could be sent after the last and the final one.

And, whereas amongst the children of Isaac, a great number of prophets were to appear, the Israelites were reminded of this blessing: "...how He placed among you prophets". (S.V : 20). And the prayer which Abraham made for Ismail was this: "And raise up in their midst a messenger from among them (S. ii: 129)". This clearly shows that Abraham prayed for one such prophet from amongst the Ishmaelites, after whom on other prophet may be required. It may be noted that Abraham prayed for a messenger in a singular form, rather than plural.

In a *Hadith*, by Abul Aliya, we read that when Abraham (peace be upon him) prayed for the advent of *One* prophet from among the progeny of Ishmael he was told that his prayer was granted, this prophet would be the last of all, in the next period after cessation. Similarly, it is reported by Sudḍi and Qatadah also (Tafsir Ibne Kasir). And the Holy Prophet Muhammad (peace be upon him) is reported to have said that "I am the fulfilment of the prayer of my father Abraham". And because of this grace on the entire Muslim nation, through this prayer of Abraham, it is incumbent on Muslims to bless Abraham and his seed in all the five daily prayers, in thanks giving in these words: "O Lord, send peace on Muhammad and on the seed of Muhammad, as Thou hast blessed Abraham and the seed of Abraham".*

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PROPHECY No. 3

(The Old Testament, Deuteronomy, Chapter xxxiii: 2)

"The Lord came from *Sinai* and rose from *Seir* unto them, He shined forth from mount *Paran*, and he came with ten thousand of saints: From his right hand went a fiery law for them". (Deut, xxxiii: 2)

In the *Al-Javab-ul-Fasih*: It has been quoted from the Arabic version of the Torah as follows :—

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In the Biblical verses quoted above three mountains have been named for three persons who have been prophesied about: In the first place, it refers to Moses who received his Torah on the mount Sinai; secondly it points to Jesus, who received his Gospel on mount Seir, a hill near his birth place, Nazareth; the third reference is to the mount Paran of Mecca which undoubtedly points to the prophethood of Muhammad (peace be upon him) and to the revelation of the Quran.

The cave of Hira in Mecca is situated in this very mount Paran where the first revelation of Quran occurred and the first five verses of the Sura Iqraa (XCVI), "Read, in the name of thy Lord, Who createth man from a clot. Read: And thy Lord is the Most Bounteous Who createth by the pen, teacheth man what he knew not", were revealed therein. In Genesis xxi: 20-21 it is narrated of Hagar and Ishmael as follows :

"And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran". The dwelling of Ishmael in Mecca is indisputable though vainly disputed out of jealousy by the Jews and the Christians, and this verse clearly signifies the Prophet who will shine forth from Paran and fill the earth

with his light. Now, the readers may decide themselves, who else he was of the prophets if not the Meccan Prophet Muhammad (peace be upon him) who appeared from Paran and filled the earth with the light of true guidance; the Prophet of Paran undoubtedly shed more light than those of Sinai and Seir. The "fiery law" refers to nothing but the Quran that ordains war against the unbelievers and apostates and retaliation etc., the ten thousand saints refers to the army of his companions who accompanied him for the conquest of Mecca providentially numbering ten thousand as prophesied, while according to the Christians there were only twelve disciples with Jesus (peace be upon him), who fled at the first signal of danger, leaving Jesus alone and one among them, Juda of Isariot even, betrayed him for just thirtyousy pieces of silver.

The fine arrangement and beautiful syntax of the Biblical verse 33: 2 cited above is worth consideration as it solves a very subtle problem: The law given to Moses, on Mt. Sinai at the dawn of human intellect, was followed by the Law of Jesus that rose from Seir, as the time of the sun-rise, which were obscured and obliterated by the noon-tide full sun that shone from the Mt. Paran. And it really happened so, that the light of dawn ended the dark night of unbelief and the arch-disbelievers Korah, Pharoah and Haman, all perished in the days of Moses.

At the advent of Jesus, son of Mary (peace be upon them) the light of guidance appeared on the eastern horizon, and at the time of the advent of the Holy Prophet Muhammad (peace be upon him), the sun was at its zenith—so that the light penetrated every nook and corner of the world with full glory.

The Quran also refers to this event in a symbolic form: "By the 'fig' and the 'olive', by mount Sinai, and by this Secured City" (S. xcv: 1-3). Since fig and olive are the products of the region of the mount Seir, the Holy Land, the country of Jesus's birth and his prophethood, and by the "City of Security and Peace" is meant the place where Muhammad (peace be upon him) appeared and taught his law.

In the third verse quoted above, there occurs the word, the "city of security", "the Sanctuary", as a substitute or pronoun for Mecca, which means that Muhammad (peace be upon him) as a precious jewel of Divine treasure together with his mission Islam, has been entrusted to that town; and this "Secured Land" protected its trust for fifty-three years, till his migration to Madina.

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THE GIST

The Quranic verses quoted above refer to three prophets viz. Moses, Jesus and Muhammad (peace be upon them)—the last named terminating prophethood and closing the door for further revelations, because of the perfection of the Law in him.

Our opponents, the Christians, contend that Paran is the name of one of the regions of Sinai, and because Muhammad (peace be upon him) was not born in the region of Sinai, the prophecy does not and could not refer to him. But these men seem to forget the book of Genesis : (xxi: 12-21), "And God said to Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bond woman will I make a nation, because he is thy seed. And Abraham rose up early in the morning and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed in the wilderness of Beer-sheba.* And water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of Heaven and said unto her, What aileth thee, Hagar? fear not: for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; and I will make him a great nation. And God opened her eyes, and she saw a well of water, and gave the lad drink; and he grew and dwelt in the wilderness, and became an archer. And had dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt."*

The fact has been confirmed through traditions that the land where Abraham left Hagar and Ishmael is none other than the site of Mecca in a valley of Hijaz, and Ishmael lived all the days of his life in that valley and his progeny also inhabited in that region. Thus, it becomes clear that Paran where Ishmael lived is not the name-sake Paran of any Sinai region, but of Mecca where Hagar and Ishmael dwelt. In the Arabic translation of the Samaritan Torah, published by a German scholar in Gottengen, the residence of Ishmael is mentioned in these words: "And he lived in the wilderness: of Paran (i.e., Hijaz) and married an Egyptian woman". (G. 21-22)

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After the death of the Prophet Samuel, David (peace be upon them) went to live in the wilderness of Paran.** where he wrote his Psalms and lamentingly described his sojourn there as being in the land of Kedar—the second son of Ishmael—which was in Paran, as one finds in 1 Samuel xxv and Psalms xx : v.

This amply proves that Kedar lived in the valley of Paran and that he was the second son of Ishmael. The book of Isaiah mentions that Kedar lived with his children in the western* territory. Ptolemy** has shown central Hijaz as the place of his (Kedar's) residence; and this further proves that Paran is not situated in Sinai but in Hijaz in Mecca where the Holy Prophet Muhammad (peace be upon him), appeared. Mecca is the most famous town of Hijaz and of Arabia, being the religious centre of the entire Arabia. And the "fiery law" means in the Judic nomenclature the God given law (Shariat)*** that ordains war against the infidels, retaliation, and penal servitude indicating that the prophet would possess regal authority; but Jesus had no such authority nor was he able to punish or apprehend the culprits even his own persecutors. So the prophecy does not refer to him but to Muhammad (peace be upon him).

** The Paran wild, is where Ishmael lived, as was prophesied, that he would be a 'wild man', meaning thereby an inhabitant of Arabia of (wilderness that is Arabia: wild). The word wild was equally applied to the land and its untamed, and untutored people by the Jews.

* From Isiah 20 : 13 to 1): we learn that "Kedar was an Arabian", so 'Western territory', where he lived, therefore refers here in Isiah, to the western part of Arabia, Hijaz. Now, Kedar lived where Ishmael lived, and, there also lived the children of Kedar, and continue to live even to this day, i.e., in Arabia, Hijaz Mecca. Isiah's land of his captivity too, was to the East of Arabia, so to the west of Assyria or Babylon we find Arabia. So, also, this description of Arabia stands to reason.

*** As the Jews had received the Law on the Mt. Sinai, through Fire, and heard God and his word through it, the association of the word fire with heavenly law is evident.

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PROPHECY No. 4

(Old Testament, Deuteronomy XXXII : 21)

"They have moved me to jealousy with that which is not God; They have provoked me to anger with their vanities; And I will move them to jealousy with those which are not a people; I will provoke them to anger with a *foolish nation*".

In this verse the word "foolish" refers to the Arab people prior to the time of the Last Prophet, who were steeped into ignorance and had gone astray. Short of all knowledge, they knew nothing but *iconolatry* of the crudest type and for this ignorance of theirs the Jews and the Christians looked down upon them with a supercilious contempt.

But when the Jews and the Christians fell into *henotheism*, and polytheism, by ignoring the teachings of the Torah and the Gospel and according to the Quran S. ix : 30 : "And the Jews say: Uzair (Ezra) is the son of Allah, and the Christians say: The Messiah is the son of Allah"; the self-respecting God according to promise, raised a prophet from among the very "foolish" and the unlettered people, who honoured Islam by punishing the Jews and the Christians at their hands, bestowing Egypt and Syria to them: as God has revealed:

"All that is in the heavens and all that is in the earth glorifieth Allah, the sovereign Lord, the Holy One, the Mighty, the Wise. He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom though heretofore they were indeed in error manifest" (S. lxii: 1-2).

Here the word "unlettered" refers to the illiterate Arabs. The peoples of Esias and Jesus were neither unlettered nor despised, who could put the Israelites to shame. This prophecy, therefore, does not refer to any other but the Arabs. To call Greeks, ignorant as does Paul in his "Romans", is outrageous as they superseded all nations of the world at the time in Arts and Science. They produced men like Socrates, Plato, Pythagoras, Aristotle, Archimedes, Euclides, etc., and all of them

existed long before Christ, who were well versed in every branch of knowledge and in the Torah, and from whom Paul learned his lessons in heathenism and helenism, which he engrafted in the teachings of Christ, and over-laid the personality of Jesus with them. So, Paul is not justified in calling them as 'ignorant'. Hence the prophecy cannot be applied to Esias or Jesus.

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In this verse the word "foolish" refers to the Arab people prior to the time of the Last Prophet, who were steeped into ignorance and had gone astray. Short of all knowledge, they knew nothing but *iconolatry* of the crudest type and for this ignorance of theirs the Jews and the Christians looked down upon them with a supercilious contempt.

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"All that is in the heavens and all that is in the earth glorifieth Allah, the sovereign Lord, the Holy One, the Mighty, the Wise. He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom though heretofore they were indeed in error manifest" (S. lxii: 1-2).

Here the word "unlettered" refers to the illiterate Arabs. The peoples of Esias and Jesus were neither unlettered nor despised, who could put the Israelites to shame. This prophecy, therefore, does not refer to any other but the Arabs. To call Greeks, ignorant as does Paul in his "Romans", is outrageous as they superseded all nations of the world at the time in Arts and Science. They produced men like Socrates, Plato, Pythagoras, Aristotle, Archimedes, Euclides, etc., and all of them

existed long before Christ, who were well versed in every branch of knowledge and in the Torah, and from whom Paul learned his lessons in heathenism and helenism, which he engrafted in the teachings of Christ, and over-laid the personality of Jesus with them. So, Paul is not justified in calling them as 'ignorant'. Hence the prophecy cannot be applied to Esias or Jesus.

PROPHECY No. 5

(Old Testament: Genesis, XLIX :1-2)

“And Jacob called unto his sons, and said, Gather yourselves together that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear ye son of Jacob: and hearken unto Israel your father”.

“The sceptre* shall not depart from Judah, nor a law-giver from between his feet, until ‘Shiloh’ come; and unto him shall the gathering of the people be”. (Ibid. 10).

In the above verses, it has been prophesied, that as long as Shiloh does not appear prophetic, office and political power would not be cut off or taken away from Judah. According to Muslim belief, Shiloh is one of the epithets of Muhammad (peace be upon him), and not of Jesus, as Christians, contend. According to this version Shiloh must be outside the fold of Judasim, so that the “sceptre” should pass from the hands of the Israelites into that of a non-Israelite, if Shiloh be from among the Israelites, then it would be a perpetuation of the regime rather than its discontinuance. The very opening words of Matthew: “The Book of the generation of Jesus Christ son of David, the son of Abraham” (Matt i:1) unambiguously establishes the fact that Jesus was a Jew and was of the seed of David and David was of the progeny of Israel. Therefore, Shiloh, can not be identified as Jesus, a Jew. Alternatively, Shiloh, can only be one who is not of Judah, and will come by the end of the time as it appears from the very first phrase: ‘That I may tell you which shall befall you in the last days’ “This applies to the Holy Prophet Muhammad (peace be upon him) who was not of Judah, but of Ishmael and came at the end to end the Israelitish prophethood, at whose advent, whatever remained of the Jewish Kingdom, ended with the fall of the habitations of Banu Nuzair and Khaibar, according to “and unto him all the gathering of the people be”, it was fulfilled in Muhammad (peace be upon him) as is said by God, the Almighty: “Say (O Muhammad): O mankind: Lo! I am the messenger of Allah to you all” (S. vii: 158); unlike Jesus, who was sent to the Israelites alone: as God the Almighty,

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In Gen. xlix: 11, we read: “He washed his garments in wine and his clothes in the blood of grapes”. But it is mistranslation of the Hebrew one: It originally reads: “He washed his garments *off* wine, and his clothes *from* the blood of grapes” which seems more appropriate and plausible as the law of the Last Prophet was to forbid the use of wine and to wash the cloth “Off” the wine as from other filths. It may be, if we accept the present version, that Muhammad (peace be upon him) was over-intoxicated by divine love, then he is much above that, and undoubtedly he is the sire of the predecessors and the successors, there had been hundreds of thousands from among his followers whose love of God, has never been surpassed so far.

Again “His eyes shall be red with wine and his teeth white like milk”. (Ibid. 49:12) refers to the features of the promised prophet: “His teeth would be white and his eyes red”. It is narrated in Zarqani’s *Sharh-i-Movahib* that when the Holy Prophet Muhammad (peace be upon him) visited Busra—Bozra on a trade trip, he happened to take respite under a tree by the monastery of a Nestorian Monk, Boheira. Seeing the Prophet, the monk inquired from Meisarah, the slave who accompanied him if his (the prophet’s) eyes were red. On this Meisarah replied that they were always such, and never recede i.e., his eye balls had a reddish tinge. On this the monk said that he was the last of the prophets, and wished if he could be *alive till the time* of his apostleship.

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Jalaluddin Siyuti, in his *History of Egypt*, says that when Hatib, an ambassador of the Prophet, appeared before the king Maquqas of Egypt, with a letter from the Prophet, the first thing which the king inquired, while describing the signs of the foretold Last Prophet, if the redness of his eyes ever disappeared. And Hatib testified to it, saying that the redness never receded. Thus, about his attributes there is an Arabic phrase "Ash-ka-lul Aainain"—One with eyes in which run the red threads. And in other traditions it is "Ad'a'jo" referring to the shade of his pupils, which means one with black eyes. Therefore, the two narratives agree. Mere redness or blackness alone does not enhance the charm as the fusion of both. Both are necessary for handsomeness. And so it has been befittingly prophesied.

PROPHECY No. 6

(The Old Testament, Psalm of David, XLV : 1-9, 12, 16-17)

"My heart is inditing a good matter: I speak of the things which I have made touching the king. My tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: Therefore God has blessed thee for ever. Gird thy sword upon thy thigh, O most mighty with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach the terrible things. Thine arrows are sharp in the heart of the king's enemies: whereby the people fall under thee. Thy throne O God, is for ever and ever: The sceptre of thy kingdom is a right sceptre—Thou lovest righteousness and hatest wickedness: Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes and cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among the honourable women: Upon thy right hand did stand the queen in gold of Ophir (1-9). And the daughter of the Tyre shall be there with a gift; even the rich among the people shall intreat thy favour (12). . . . Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth. I will make thy name remembered in all generations: Therefore shall the people praise thee for ever and ever. (16-17)"

All learned men of the Book (Jews and Christians) are agreed that in these Psalms, David (peace be upon him) is prophesying the advent of a grand and mighty Prophet. These Psalms depict but one thing, and that is David's unbounded love for the promised 'Shiloh'—a mighty prophet. *Swayed* away by the intense love of him, tells (the Shiloh's) characteristics, that the promised one will have the following character:

- (1) He would be a king, Supreme;
- (2) fairer than the children of men;
- (3) grace poured into his lips, i.e., soft speaking and eloquent;
- (4) blessed for ever;
- (5) most mighty;
- (6) wearer of sword on the girdle;
- (7) truthful, humble and righteous;
- (8) majestic;
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According to Islamic interpretation the real referent of this prophecy is none other than Muhammad (peace be upon him); the Apostle of the Lord the Jews admit that there had been no prophet with such characteristics since the days of David (peace be upon him), and the Christians say that it refers to Jesus (peace be upon him). But the claim of Muslims is more valid, because the characteristics enumerated therein are of Muhammad (peace be upon him) and not of Jesus (peace be upon him), for the following reasons :

1. Muhammad's kingship is more glaring than the noontide sun. God bestowed upon him the kingdoms of the world and the religion—secular and theocratic; he issued Divine decrees like an emperor, and was not overcome like Jesus, by the Jews, as the Christians contend; contrary to that he (the Prophet of Islam) drove out the Jews from their strongholds.

In short, the Prophet of Islam was a king both of the world and the religion, he was much above the other prophets and apostles; no prophet received a book in itself a marvell, as the Quran, nor a perfect law, as his, guiding towards the betterment and salvation of people, a book that warned against the errors of faith and deed; smoothed the way to the Lord by removing all obstacles. The law of Muhammad (peace be upon him) is still more astoundingly perfect from the political, social, civic and cultural aspects. In short, it is Islam alone that combines all such qualities, a religion that Muhammad (peace be upon him) brought from God. He is the Prophet on whose advent all other religions faded away. What doubt remains about spiritual supremacy and temporal suzerainty of a prophet over others whose book stands lofty above the formerly revealed ones; whose law is perfect and superior to the laws of other religions; whose miracles far exceed those of others intrinsically and whose community is much advanced in knowledge and deeds, faith and morals, civilization and culture, politics and social order?

2. He, the Prophet, was so handsome and comely that Abu Hureirah (Allah be pleased with him) says that he hadn't seen anyone more hand-

some than the Messenger of Allah. It seems as if the sun revolves around his face, and when he smiles his radiant teeth cast a glow on the wall. The mother of the Believers, Aisha Siddiqah (Allah be pleased with her) says, that the women of Egypt cut their fingures on seeing Joseph, had they seen Muhammad (peace be upon him) they would have lacerated their hearts.

In short, his handsome charms were a well-known fact, and along with that the regal gait added further Majesty that no one could dare look into his face.

3. His engaging address and an eloquent expression, is admitted at all hands, and all his holy words and fragrant sayings, supported by authority, are preserved even to this day, from which one can know his eloquence and refinement of thought.

4. He is eternally blessed as is provided in verse 17 above, "I will make thy name remembered in all generation: Therefore, shall the people praise thee for ever and ever". Million of Muslims, since the advent of Islam, extol his name, all the hours of the day and night, all over the world—East and West, North and South—in their five daily prayers, and at other times: "O Lord, send peace upon Muhammad and upon the seed of Muhammad as Thou sent peace on Abraham and the seed of Abraham. O Lord! bless Muhammad and the seed of Muhammad as Thou blessed Abraham and the seed of Abraham. Verily Thou art Ever-praised, the Possessor of all Glory and Dignity". What more proof of his being "eternally blessed" is needed when in every part of the world Muslims bless him in their prayers, as ordained in the Quran. "God and His angels send blessings on the Prophet: O! ye that believe! send ye blessings on him, And Salute him with all respect". (S. xxxiii: 56)

5. He was the mightiest of the mighty. It is reported that, once Rukana, the mightiest of the Arab wrestlers, met the Prophet in the desert, and said, "If you defeat me, I will accept you as the true Prophet". The Prophet defeated him, and he asked for the second time, and the Prophet defeated him again, and Rukana looked amazingly at the Prophet, who said: "Wonderest thou on this? If thou follow my creed, I can show thee things still greater than this". Rukana asked: "Is there still something stranger than this?" The Prophet summoned a tree, it moved and came to them, and when told to go back, the tree went back to its place".

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6. He was a warrior and a man of the field, which Jesus was not. The latter, according to Christians, had not the strength to save himself from the hands of the Jews.

7. And he is righteous and truthful as the Quran says: "He it is Who hath sent His messenger with the guidance and the Religion of Truth that he may cause it to prevail over all religions, however much the idolators may be averse." (S. ix: 33); "Nay, but he brought the Truth, and he confirmed those sent (before him)". (S. xxxvii: 37); "And whoso bringeth truth and believeth therein—such are the dutiful". (S. xxxix: 33).

Once Nadhar Bin-al-Harith, addressed the Qureishites and said: "When Muhammad (peace be upon him) was a youth among you, he was of the most liked, most truthful and most trustworthy. And when his hair have grown gray, and he brought you this religion you call him a wizard. By God he is not a wizard." When the Byzantinian Heraclius asked Abu Sufyan: if ye people ever accused the Prophet of lying? Abu Sufyan replied: "We have never found untruthfulness in him".

8. His magnanimity is already well-known. Nobody else has ever been so magnanimous nor in future one would ever be.

9. The "terrible things" that his right hand wrought, refer to the splitting of the moon in two: and blinding his enemies, by casting a handful of dust, in the battles of Badr and Hunein, were also the "terrible" deeds of his right hand.

10. Archery was the most of favourite art of the Ishmaelites. There is a tradition of the Holy Prophet exhorting the Ishmaelites to learn archery because it was their father's signal sign. Elsewhere the Holy Prophet is reported to have said: "The one who after learning archery, gives it up is not of us."

11. The fulfilment of "whereby the people fall under thee", i.e., became his disciples, is clear as sunshine, because, in a few days, thousands and thousands embraced Islam as God said in the Quran: "When Allah's succour and the triumph cometh and thou seest mankind entering the religion of Allah in troops, then hymn the praise of thy Lord, and seek forgiveness of Him". (S. 110). It is an eloquent testimony of this Biblical prophecy in question. Jesus (peace be upon him) never had such success in his life time.

12. 13. The law that he brought will abide everlastingly and the Quran that he brought received a Divine promise against its corruptibility throughout the ages to come: "Lo! We, reveal the Reminder, and Lo! We verily are its Guardian". (S. xv: 9). It is in accord with this guarantee against all corruption and interpolation that the Quran stands just as pure and pristine, even against a dot, through fourteen centuries after its revelation, but none of the former revelations received such a guarantee of providential protection. And what happened to the Jewish Torah and the Christian Gospel is fully known and needs no mention. And the sceptre of his government rests on truth and equity, which establishes the right (Truth), and eradicates evil (Iie).

14. He was the greatest champion of Truth and an enemy of wickedness, as the Quran says: "There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful". (S. ix: 128). Against the wicked: "O Prophet strive against the disbelievers and the hypocrites! Be harsh with them". (S. ix: 73) ".....And his followers are described as "hard against the disbelievers and merciful among themselves" (S. xlviii: 29) ".....humble towards believers, stern towards disbelievers, striving in the way of Allah, and fearing not the blame of the blamer." (S. v: 57). It is probable that the word "wicked" refer to Abu Jahl, who was wicked incarnate, and Truth (Righteousness) refers to Abu Bakr, who was Truth incarnate, it was, undoubtedly, Abu Bakr—The Truthful—who deserved the friendship.

15. "All thy garments smell of myrrh", can be proved from the fact that a certain woman among his followers collected his sweat to anoint the dresses of his sons's bride.

16. Many a princess, in the early victories of Islam, became the servitors of Muslims, *Shehr Bano*, daughter of Yazd Jard, the king of the Persians, became an "honourable woman" in the house of *Husain*, a grandson of the Holy Prophet, for instance.

17. Negus, the king of Nubia; Manzar bin Sava, king of Bahrein; the king of Oman and other chieftains believed in him; and many princess presented their gifts, and Maquqas, the king of the Copts sent three slave girls, and a Nubian slave, a white mule, a white ass and a horse, along with other precious gifts of garments.

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18. After his demise the power was transferred to the Qureishites to his grandson Hasan of whose seed there arose, many rulers of empires in Hijaz, Yemen, Egypt, and Syria, etc. And by the end of time when Mehdi will appear, he would be of the seed of Hasan and rule the entire world.

19 20. His praise will continue to be sung eternally, and confirmed loudly in every call to prayer "I testify that there is no God but God and I (further) testify that Muhammad is His servant and His Messenger" by millions of Muslims five times a day. There is no preaching or sermon in which his name is not blessed.

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PROPHECY No. 7

(The Old Testament, Psalm of David, CXLIX: 1-9)

"Praise ye the Lord, Sing unto the Lord a new song and his praise in the congregation of saints. Let Israel rejoice in him that made him: Let the Children of Zion be joyful in their king. Let them praise his name in the dance: Let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people; He will beautify the meek with salvation. Let the saints be joyful in glory: Let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen and punishments upon the people; to bind their king with chains, and their nobles with fetters of iron; to execute upon them the judgement written: *This honour have all his saints.* Praise ye the Lord".

In this prophecy the promised prophet has been styled as king and his followers as the righteous and holy, i.e, the promised prophet would be a king, wielding the sword for the glory of the Lord, and avenging the heathens to execute Lord's worth, and his followers and companions will war against infidels.

After this the special characteristics of the followers—from first to last have been enumerated, which apply, *in toto* to the followers of Muhammad (peace be upon him), "who glorify God even in their *beds*;" or Such as "remember Allah, standing, sitting, reclining. . . ." (The Quran S. iii: 191). And it is this people which hymn the glory of the Lord in their prayers, in their war, in their calls for prayers, in their Id rituals during the Haj pilgrimage to Mecca all along the route, for the entire Haj duration, and for their sojourn in Mina, Muzdalfa and Arafat, and in circumambulation round the Ka'aba declare His Greatness and Majesty loudly, unlike the Jews and the Christians who trumpets or coronets or bells giving out meaningless sound in their services. Such glorification of the Lord is exclusive to the followers of Muhammad (peace be upon him) alone.

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This prophecy does not and cannot apply to Jesus, as well because according to the Bible, he himself was killed by the Jews and his disciples imprisoned, so he could not capture kings and nobles of other peoples. Again, according to the prophecy the promised one should be a king, and it is obvious that Jesus had never been a king. However, every prophet was a spiritual "King" of his people and Christ could not be an exception to it.

War against the infidels and capturing them, are not objectionable, but a real service to God. Did not Moses, Johshua the son of Nun, and Solomon and his companions, wage wars against the unbelievers, heathens, which the Jews and the Christians uphold as an act of piety? In short, Jesus, too, is not the object of this prophecy, but the above prophecy or Psalms plainly declares the prophet, who is promised, would be a king, he and his companions will war against the infidel kings, all the haughty and the vainglorious would either be killed or imprisoned, and his companions will accompany him while proclaiming the glory of the Lord; and all this was fulfilled at the hands of Muhammad (peace be upon him).

PROPHECY No. 8

(The Old Testament, Psalm of David, LXXII: 1-20)

"Give the king thy judgements, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgement. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: As showers that water the earth. In his days shall the righteous flourish and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the end of earth. They that dwell in the wilderness shall bow before him: and his enemies shall lick the dust. The kings of Tarshish and the Isles shall bring presents: The kings of *Sheba* and *Saeba* shall offer gifts. Yea, all kings shall fall down before him: All nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight. He shall live, and to him shall be given of the gold of *Sheba*: prayer shall be made for him continually; And daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like (the trees of) *Lebanon*: and they of the city shall flourish things. And blessed be his glorious name for ever: And let name shall be continued as long as the sun: and men shall be blessed in him: All nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wonderous things. And blessed be his glorious name for ever: And let the whole earth be filled with his glory; Amen, and Amen. (The prayers of David, the son of Jesse are ended).

It should be noted that the Prophet foretold in the above (2) whose domain extends from sea to sea; (3) whose courts Psalm is (1) the one appointed by God, who possesses kingship; will dispense justices with equity and; (4) grant rights to the poor and the needy and (5) hack the oppressors to pieces. (6) His enemies will tremble before him; (7) and kings will offer presents, (8) and the nations of the world shall obey

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him, (9) All the world over, nations will pray, and bless him and this shall continue so long as the sun and the moon endure.

Any person, even with little intellect, can discern that Jesus did not possess any of the above mentioned requisite characteristic to justify consideration under this prophecy. It is meant for Muahmmad and Muhammad (peace be upon him) alone. It was he whom an empire like that of Solomon and Zulqarnain was given, in which justice with equity was dispensed so freely, the like of which men have not known. The oppressed were avenged and the land purified from tyranny and oppression, his empire stretched over the land and the sea, the tyrants trembled before him, and the mighties of the sovereigns bowed to him and sent presents to his court; and to establish piety, justice, and peace, he waged wars against all the malefactors. His two immediate successors—Abu Bakr Siddiq and Omar the Great, who hoisted the banners of truth and justice, completed the work that the Master started.

So long as the sun and the moon endure, his name will be announced in all the five daily prayers from the pulpits and minarets all over the world and the names of his righteous successors will be blessed along with his, for they raised in the entire world the standard of justice and peace, truth and equity.

We ask with humility the Jewish and the Christian doctors, in the name of honesty and truth, to tell us whom all these prophecies fit in deservingly? Where was the prophesied righteousness and justice established, as the Psalm say, except in Muhammad (peace be upon him) and can all that the Psalm contain and say possibly apply to Jesus and his disciples. In any manner, whatever?

NOTE: The reader is requested to persue Psalm cxii and cxiii, that are summing up of the lxxii, and for comments and agglutination please see a booklet *Izalatul-Auham* (Persian), pp. 470-475, by Maulana Rahmatullah Keiranvi.

PROPHECY No. 9

(The Old Testament, Malachi III-1)

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: Behold, he shall come, said the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth”.

This prophecy tells of a Prophet who shall be circumcised by birth, and he is the same Prophet whom Heraclius, emperor of Byzantium expected, as a prophet of the circumcision, as is mentioned in the *Sahih Bukhari*. But, in modern editions there is “covenant” for “circumcision”, but even then, it means the same—circumcision, as in Genesis xvii: 10-11. “This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. *And ye shall circumcise the flesh of your fore skin, and it shall be a token of the covenant between me and you*”.

him, (9) All the world over, nations will pray, and bless him and this shall continue so long as the sun and the moon endure.

Any person, even with little intellect, can discern that Jesus did not possess any of the above mentioned requisite characteristic to justify consideration under this prophecy. It is meant for Muahmmad and Muhammad (peace be upon him) alone. It was he whom an empire like that of Solomon and Zulqarnain was given, in which justice with equity was dispensed so freely, the like of which men have not known. The oppressed were avenged and the land purified from tyranny and oppression, his empire stretched over the land and the sea, the tyrants trembled before him, and the mighties of the sovereigns bowed to him and sent presents to his court; and to establish piety, justice, and peace, he waged wars against all the malefactors. His two immediate successors—Abu Bakr Siddiq and Omar the Great, who hoisted the banners of truth and justice, completed the work that the Master started.

So long as the sun and the moon endure, his name will be announced in all the five daily prayers from the pulpits and minarets all over the world and the names of his righteous successors will be blessed along with his, for they raised in the entire world the standard of justice and peace, truth and equity.

We ask with humility the Jewish and the Christian doctors, in the name of honesty and truth, to tell us whom all these prophecies fit in deservingly? Where was the prophesied righteousness and justice established, as the Psalm say, except in Muhammad (peace be upon him) and can all that the Psalm contain and say possibly apply to Jesus and his disciples. In any manner, whatever?

NOTE: The reader is requested to persue Psalm cxii and cxiii, that are summing up of the lxxii, and for comments and agglutination please see a booklet *Izalatul-Auham* (Persian), pp. 470-475, by Maulana Rahmatullah Keiranvi.

PROPHECY No. 9

(The Old Testament, Malachi III-1)

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: Behold, he shall come, said the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth".

This prophecy tells of a Prophet who shall be circumcised by birth, and he is the same Prophet whom Heraclius, emperor of Byzantium expected, as a prophet of the circumcision, as is mentioned in the *Sahih Bukhari*. But, in modern editions there is "covenant" for "circumcision", but even then, it means the same—circumcision, as in Genesis xvii: 10-11. "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. *And ye shall circumcise the flesh of your fore skin, and it shall be a token of the covenant between me and you*".

PROPHECY No. 10

(The Old Testament, Habakkuk. III :3)

“God came from Teman, and the Holy One from mount Paran, *Selah*. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light.”*

This prophecy is too obvious and needs no explanation. Who else came from mount Paran, and with whose praise the earth became full, and every friend or enemy mentions his name as Muhammad or Ahmad? In an old Arabic edition of the Bible occurs this passage, speaking in unambiguous terms of the promised one:

“The whole world became filled with the praise of Ahmad,” another name of Muhammad (peace be upon him).

But religious bigotry and racial rancour could not tolerate this unambiguous and obvious mention of the name of Muhammad (peace be upon him) as the promised one, so they removed the whole sentence from its place, yet the facts are there: the whole world is vibrating with the glitter of his guidance.

* See notes

PROPHECY No. 11

(The Old Testament, Isaiah, XXI: 6-7)

“For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. And he saw a chariot with a couple of horsemen, and chariot of asses, and a chariot of camels; and he hearkened diligently with much heed”.

In this prophecy, Isaiah has referred to two prophets. First to Jesus (peace be upon him) and mentioning the riding upon an ass is nothing but to point out Jesus who used to enter Jerusalem riding an ass. Second to Muhammad (peace be upon him) and likewise mentioning the riding on camel is nothing but to point out to Muhammad (peace be upon him) as riding on a camel which is a particular and famous conveyance in Arabia. So, it is also a historic event that when Muhammad (peace be upon him) reached Madina he was riding on a camel*. Further, in verse 9, is a mention of the fall of Babylon, which occurred in the days of *his* (Muhammad) (peace be upon him) successors, and not in those of Jesus or his disciples.

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PROPHECY No. 12

(The Old Testament, Isaiah, XXI: 16-17)

Next in the same Chapter of the book of Isaiah, xxi: 16-17 there is a mention about Arabia, as in verse 16: "For thus hath the Lord said unto me, within a year, according to the years of an hireling and all the glory of the Kedar shall fail: and the residue of the number of archers, the mighty men of the children of Kedar,* shall be diminished: for the Lord God of Israel hath spoken it."

Exactly a year after the Prophet's arrival in Madina after the battle of Badr, all the glory of the, children of Kedar (the Qureishites) was shattered; seventy of their chiefs were killed and seventy captured alive, and many wounded children of Kedar were the progeny of Ishmael, both according to Torah, and history, Christian doctors agree to this.

* See notes.

PROPHECY No. 13

(The Old Testament, Isaiah, XXIV: 23)

"Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem and before his ancients gloriously".

Thus Muhammad (peace be upon him) ruled gloriously and the "confounded moon" temporarily suffered a radical change in its form—moon was split into. "The hour drew high and the moon was rent in twain" (the Quran, S. liv: 1). "And the sun ashamed", when he had to undergo a retrogressive movement on the occasion of the battle of Khaibar.

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PROPHECY No. 15

(The Old Testament, Isaiah, XLII: 1)

“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgement to the Gentiles”.

1. This verse is also clearly a declaration of the prophethood of Muhammad (peace be upon him). Because the word “My servant” is a literal translation of the word “Abd-Allah” which is also one of the chief appellations of the Prophet in the Muslim article of faith, as we read in the Quran: “And when the servant of Allah (Abd-Allah) stood up in prayer to Him.” (S. xxii: 19); and the Prophet has been innumerable times called in the Quran as ‘*Abd-Allah*’ —‘the servant of God’. “Glorified be He Who carried *His servant*”, (S. XVII: 1) and “What We revealed to Our servant” (S. 11:23). Christians say that this prophecy applies to Jesus (peace be upon him). But according to Christian faith Jesus is not the servant of the Lord, but God himself and His Son. Therefore, it does not apply to him. Again, the word “*Elect*” is a translation of the Arabic word *Mustafa*, which is one of the popular names of the Prophet; and *in whom my soul delighteth*”, is again a rendering of the Arabic word *Murtaza*, which is yet another name of the Prophet.

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3. On the other hand, Muhammad (peace be upon him) is the “servant of the Lord, the elect one, and in whom His soul delighteth”. In the biographies of Muhammad (peace be upon him) he is frequently called *Murtaza* in whom the Lord delighted—as well as *Razi*, importing the same meaning. The latter epithet is now universally applied after the names of his companions:

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"Allah was pleased with the believers when they swore allegiance unto thee beneath the tree" (The Quran S. xlviii: 18), "Muhammad the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) see them bowing and falling prostrate (*in worship*), seeking bounty from Allah and His good *pleasure*. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel" (S. xlviii: 29).

4. And "spirit" means revelation from the Lord, on which rests the survival of the spiritual being: "And thus have We inspired in thee (Muhammad) a spirit of our command". (The Quran S. xlii: 52). Glory be to God Who sent the Quran—the "Spirit" that revived the dead hearts and gave them a life everlasting, and healed the sick minds: "And We reveal of the Quran that which is healing and mercy for believers. . . . (S. xvii: 82).

5. Muhammad (peace be upon him) established equity and justice after his advent as a prophet; "Unto this, then, summon (O Muhammad). And be thou upright as thou art commanded and follow not their lusts, but say: I believe in whatever Scripture Allah hath sent down, and I am commanded to be just among you". (The Quran S. xlii: 15).

Since "uprightness" is the first requisite of justice, this quality, too, cannot be attributed to Jesus, who, according to Christians could not save himself from being killed or crucified, at the hands of the unjust (i.e., from dying on the gallows), what to speak of majesty.

6. The verse, following immediately says: "He shall not cry, nor lift up, nor cause his voice to be heard in the street" (Isaiah xlii: 2). This verse applies more appropriately to Muhammad (peace be upon him) than to Jesus (peace be upon him). In the *Sahih Bukhari*, Chapter "Social Hygiene in Streets", there is a narrative from 'Ata bin Yasar that he once enquired of Abdallah bin Amr bin Al-As about the character of the Prophet as mentioned in the Torah, and he replied: "That Prophet will not be ill-tempered, nor tyrant, nor a crier in the streets". Here, again, the verse 2, of Isaiah quoted above, does not and cannot apply to Jesus.*Translator)

* See notes.

7. The third verse reads: "he shall bring forth judgement unto truth", i.e., the Prophet shall both be a king and a judge, while Jesus had none of such qualities. He neither warred against the infidels nor sat in judgement of the guilty. It plainly refers to Muhammad (peace be upon him), whose law will endure to all eternity, as it is today, so it would survive till the end of the time. No nation can claim equality with the Muslim community in this matter. No nation, has so far, preserved the words and deeds of its prophet, as meticulously as did the Muslims. The eternity of the law, puts as seal on the finality of the Prophethood. The perpetuity in the enforcement of law can only be feasible when no more prophet is to follow the former. In case another prophet appears, the previous law would automatically become annulled by the succeeding law and would not remain in perpetuity.

8. The fourth verse reads: "He shall not fail nor be discouraged till he have set the judgement in the earth". And thus he established judgement in the earth in his own lifetime and the glad tidings about the perfection of the faith came from God. "This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion Islam" (S. V: 3); and "Lo! We have given thee (O Muhammad) a signal victory" (S. xlviii: 1), "When Allah's succour and triumph cometh" (S. cx: 1); and the promise was fulfilled. It seems probable that the word "Judgement" (in the Biblical verse quoted above) implies the Caliphate of Abu Bakr (God be pleased with him) who filled the world with justice and equity. And it was why the Prophet on his death bed named Abu Bakr (God be pleased with him) as his successor for the Congregational prayers so that the prophecy be fulfilled.

9. In verse 6, "will hold thine hand, and will keep thee", was fulfilled more in Muhammad (peace be upon him) than in Jesus (peace be upon him), because God promised him: "Allah will protect thee from mankind" (S. V: 67). Thus this promise was fulfilled in Muhammad (peace be upon him) and not in Jesus, who according to Christian contention could not be saved.

10. The same verse 6, reads further "and give thee for a covenant of the people, for a light of the Gentiles". "The light of guidance" and the "light of the law", have been profusely mentioned in the Quran, "O mankind! Now hath a proof from your Lord come unto you and We have sent down unto you a clear *light*". (S. iv: 175); "Then those who believe in him, and honour him, and help him, and follow, the *light*

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11. In verse 8, the Lord says: "and my glory will I not give to another". This verse, too, applies to Muhammad (peace be upon him) alone. The Holy Prophet's (peace be upon him) claim: "The Lord has bestowed upon me gifts that he did not give to any of the prophets before me", stands inviolable when we see it in the light of historical events. For instance, finality of prophethood, universal invitation, the "Muqam-e-Mahmood"—exalted position, "Shafaa-at"—mediation, "Meraj"—Ascension to heavens, etc., are the exclusive preferences, which no other prophet received. No other prophet reached such an exalted position.

Likewise, God bestowed upon him such signs, as purity of morals, knowledge and wisdom, on him that no former prophet or apostle was favoured with them. Particularly, the miracle of the Quran is so exclusively prominent at which both the friend and the foe have to bow. "That is the bounty of Allah; which He giveth unto whom He willeth. Allah is of infinite bounty" (The Quran S. lxii: 4).

12. Verse 11 of the same Chapter says: "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of mountains. Let them give glory to the Lord, and declare his praise in the islands". Kedar is the son of Ishmael and among the ancestors of Muhammad (peace be upon him). The "wilderness" is that of Paran, where Abraham left Hagar his wife and their son Ishmael, as it appears from Genesis xxi: 21, and it is the same place where (even today) Mecca is situated, and the villages that Kedar doth inhabit clearly speaks of Mecca and it is here where the children of Ishmael settled. This refers to the birth place of the Holy Prophet Muhammad (peace be upon him), birth place of such distinguished, illustrious destiny and qualities, a cause of jubilation for the place of his nativity, accordingly the people there would feel jubilant and thank God on this blessing. So, this exhortation, i.e., that he would be born in this town, and his followers will sing hymns and glorify the Lord. "There is no God but God": "God is Great" (Superb, Mighty); "Here We are, O Lord! Here We are in Thy

presence". The continuous glorification of the Lord is a peculiar characteristic of Muslim community; the Muslims offer their prayers by a call and glorification of the Lord. The Christians, blow horns, ring bells. Instead of Greatness and Unity of the Lord, they talk about His personification and Trinity—that God took flesh in the womb of Mary and died to atone men's sins.

This prophecy further tells us that the promised one shall be of the house of Kedar, so the mention of their jubilation, therefore it cannot apply to any of the Israelite prophets, because all of them are of the seed of Israel and not of Kedar. And "Selah" is the name of a mountain in Medina. By this word (Selah) reference is made to the place of migration of "that prophet". And God, the Gracious and High honours it!

GIST

This narrative in Isaiah xlii—, from the start to the end, proclaims that the promised one would be the elect and the favourite of the Lord, endowed with a universal leadership and guidance, governance of the world; and the promised one would be of the seed of Kedar, son of Ishmael, and not of Israel, because Kedar, indisputably, was the son of Ishmael. Lived in Faran (Paran) in Arabia and called an Arabian for that reason in the Bible and even in Isaiah. Thus the object of this prophecy are the children of Kedar, son of Ishmael and not Jesus (peace be upon him), because he was of the Israelites. Nor was he appointed as a teacher for the whole world, because his ministry as confined to the lost sheep of the house of Israel, nor he established any empire nor sat he in judgment over nations. So, how can this prophecy be applied to Jesus (peace be upon him); all the attributes mentioned in it testify and agglutinate to Muhammad (peace be upon him).

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PROPHECY No. 16

(The Old Testament, Isaiah, LII: 13-15)

"Behold, my servant shall deal prudently he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see and that which they had not heard shall they consider". In this prophecy the words "my servant" mean the Holy Prophet Muhammad (peace be upon him) as exalted and extolled, and there is no doubt in it. The word "extolled" is a veritable translation of the word Muhammad. And God bestowed upon him such exalted and high position that no one had known or heard of before.

Christians should think over it seriously and say whether Jesus attained such elevation. Let alone elevation, he, according to Christian belief, died a wretched death on the cross, that no elect of God had ever. Muslims abhor the calumny and insult that Christians hurl upon their supposed God. The Muslim belief, however, in this respect is that Jesus (peace be upon him) was of the elect, and to frustrate his enemies God raised him up alive into heaven.

PROPHECY No. 17

(The Old Testament, Isaiah Chapter LX: 1-22)

(1) "Arise (regarding Mecca) shine; for thy light is come, (2) and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. (3) And the Gentiles shall come to thy light, and kings to the brightness of thy rising".

An address to Medina.

(4) "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. (5) Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. (6) The multitudes of camels shall cover thee, the dromedaries of Midain and Ephah; all they from Sheba shall come: they shall bring gold and incense and they shall shew forth the praises of the Lord. (7) All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. (8) Who are these, that fly as a cloud and as the doves to their windows? (9) Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. (10) "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. (11) Therefore thy gates shall be open continually; they shall not be shut day or night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought (12) For the nation and kingdom that will not serve thee will perish; yea, those nations shall be utterly washed. (13) The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. (14) The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee; Thy city of the Lord. The Zion of the Holy one of Israel".

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(15) "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. (16) Thou shalt also suck the milk of the Gentiles, and shall suck the breasts of kings: and thou shalt know what I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob. (17) For brass I will bring gold, and for iron, I will bring silver, and for wood brass, and for stones iron; and I will also make thy officers peace, and thine exactors righteous, (18) Violence shall no more be head in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates Praise".

(19) "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory, (20) The sun shall no go down; neither shall the moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. (21) The people also shall be righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. (22) A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time". (Isaiah lx: 4-22)

1. The first verse of this chapter is a prophecy to Mecca to emerge shining and glorious. The "Light" and "brightness" refer to the light of the Quran or the Prophet himself. In the Quran both the Holy Prophet and the Quran itself, are called the light.

2. The Land of Arabia, as is well-known, was for centuries covered with the gloom of polytheism, infidelity and abominations of the darkest hue, which vanished only by the light of the Quran and the prophethood of the Last Prophet, Muhammad (peace be upon him);

3. The kings, the rich and the poor, who accepted Islam, began to tread in the radiance of this light;

4. Gradually the light spread and within thirty years in all the four quarters of the earth, diversified nations assembled around it; that light reached Byzantium, the East and the West, Persia, Kashgar and Khutan, and Sind in India, and the lands were filled with the rays it emitted;

5. Hundreds of thousands of Muslims—the king, the wealthy and the poor, repair to the House of the Lord from all quarters of the world on camels and dromedaries, for the pilgrimage; and the members of camels one finds in Arabia and Mecca, is nowhere to be found;

6. Innumerable crowds began to assemble around Ka'aba to glorify the Lord;

7. The Muslim rulers from all parts of the world began to send their presents to the Ka'aba and the Meccans, valued at hundreds of thousands;

8. Midian, is the name of Abraham's son by Keturah, his third wife; and Kedar was the name of the second son of Ishmael (Genesis xxv). The Midianites and those surrounding Sheba, all of them are the descendants of Ishmael, who after embracing Islam, all and sundry, visit the Ka'aba on the camels and dromedaries every year, and sing His praise: "Here we are Lord! Lord: Here we are! There is no compeer of Thine O Lord! Here we are!" the entire valley sounds and resounds with such words. All the flocks of Kedar and those around Nebaoith* which mean that the tribes of Sheba (Yemen) the sheep of Kedar (the untamed Qureshites), the rams of Nebaoith (fat people) will hail, singing hymns of glory, and praise in thy presence.

9. Men will flock to Ka'aba like the pigeons to circumambulate it.

10. The present glory of Lebanon shall be transferred to Mecca and the pride and honour, that Syria enjoys as the birth place of the Israelite prophets, shall be taken away from the wealth of Lebanon and the privilege of Syria as the home of the Israelite prophets, and transferred to Mecca, that would be the birth-place of the last of the prophets and lord of the righteous, and whose companions would be the like of the Israelite prophets.

11. And he who will not "serve" Mecca will be destroyed, as in the well-known case of Abrahah, the possessor of elephants.

12. The holy sanctuary of the Lord would be decorated and ornamented, and a golden mantle will be put on it every year.

* Nebaoith is the name of a son of Ishmael whose tribes live in the north eastern territory of Arabia.

(15) "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. (16) Thou shalt also suck the milk of the Gentiles, and shall suck the breasts of kings: and thou shalt know what I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob. (17) For brass I will bring gold, and for iron, I will bring silver, and for wood brass, and for stones iron; and I will also make thy officers peace, and thine exactors righteous, (18) Violence shall no more be head in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates Praise".

(19) "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory, (20) The sun shall no go down; neither shall the moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. (21) The people also shall be righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. (22) A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time". (Isaiah lx: 4-22)

1. The first verse of this chapter is a prophecy to Mecca to emerge shining and glorious. The "Light" and "brightness" refer to the light of the Quran or the Prophet himself. In the Quran both the Holy Prophet and the Quran itself, are called the light.

2. The Land of Arabia, as is well-known, was for centuries covered with the gloom of polytheism, infidelity and abominations of the darkest hue, which vanished only by the light of the Quran and the prophethood of the Last Prophet, Muhammad (peace be upon him);

3. The kings, the rich and the poor, who accepted Islam, began to tread in the radiance of this light;

4. Gradually the light spread and within thirty years in all the four quarters of the earth, diversified nations assembled around it; that light reached Byzantium, the East and the West, Persia, Kashgar and Khutan, and Sind in India, and the lands were filled with the rays it emitted;

5. Hundreds of thousands of Muslims—the king, the wealthy and the poor, repair to the House of the Lord from all quarters of the world on camels and dromedaries, for the pilgrimage; and the members of camels one finds in Arabia and Mecca, is nowhere to be found;

6. Innumerable crowds began to assemble around Ka'aba to glorify the Lord;

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13. This city of Mecca will be named Zion, because like the name of a mountain near Jerusalem, Mecca is also called by the name Zion, as Sheikh Abdul Haq of Delhvi mentions it in his *madarej-un-Nabuwat* Ch. IV, see *Azala-tul-Auham* page 504.

14. And his lieutenants, who followed him, were the peace-personified and the doctors of his law.

15. The world was so much saturated with truth and justice that no more violence could be heard of anywhere in the land.

16. He left behind a law for his peoples that would guide them unto all eternity;

17. And the light and glory would be eternal;

18. that would neither decay nor decline;

19. and the companions of that Prophet would be righteous;

20. and from a few they would grow a thousand, and from a humble one a strong nation. "Glory and grace be to God"

A REQUEST

The learned readers are requested to peruse Chapters Liv and lxxv, of Isaiah wherein also, there is a clear mention of the Holy Prophet and his companions (peace be upon them). And for further amplification and appreciation *Azala-tul-Auham*, Persian edition, pp. 494, 505, and *Izhar-ul-Haq*, Arabic, Vol: ii, pp. 145, 147, both by Moulana Rahmatullah Kairanvi, which are not reproduced here for fear of the volume becoming an unwieldy one, should also be gone through.

PROPHECY No. 18

(The Old Testament, Daniel, II: 31-35)

The book of Daniel, Chapter 2, describes the dream of Nubuchadnezzar, the king of Babylon, that terrified him greatly, but it happened so that he the king forgot it altogether that he had a dream, which perturbed him still more. He then spoke of the dream to the Prophet Daniel and asked for its interpretation. Daniel, the prophet, learned about the king's dream, by revelation and gave its interpretation.

"Thou, O King, sawest, and behold a great image. This great image whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; the wind carried them away, that no place was found for them: and the stone that smote the image became a mountain and filled to whole earth". (Daniel 11: 31-35).

This was the dream that Nebuchadnezzar saw and forgot, but it was Daniel the prophet who saw it in vision and told the king and interpreted it thus: The dream indicates five kingdoms. The head of gold, meant the kingdom of Babel; after which will come the one of silver, that would be inferior to the Babylonian: then will come another that will be like brass; the fourth strong as iron and the fifth and the last of an alloy of iron and clay—a mixture of strength and weakness, will alternate in power and weakness, in the time of this fifth empire suddenly a stone will appear from nowhere, that would be "Cut out without hands", but from God, will descend from heaven for no obvious reason, fall at the feet of the last named empire and blow it to pieces, and turn it into "chaff of the summer threshingfloor", so that no trace of it would remain. Gradually, that stone will become a mountain and fill the earth. It must be known that the interpretation foretells the prophethood of Muhammad (peace be upon him), whose heavenly kingdom is like the stone, and it is told that that stone will soon become a mountain, i.e., in the beginning it would be a small state, and later will dominate the world. Thus, in the days of Hazrat Umar Farooq (Allah be

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pleased with him), the empires of Caesar and Chosroes were overthrown and destroyed and thus the divine promise:

"It is He Who has sent His messengers with Guidance and the Religion of Truth, to proclaim it over all religion. . . ." (Sx. xlv. III: 28).

What the Prophet said was also further testified :

"Chosroes when perished there will no more be Chosroes, and Caesar when perished there will no more be Caesar", was fulfilled, and the stone of heavenly Kingdom fell so heavily, that it crushed even the mightiest empires of the world; and the law that was revealed from the heavens, will endure everlastingly. (For details see *Izhar-ul-Haq*, Arabic, Vol. ii, p. 148, *Izalat-ul-Auham*, Persian, P. 507, both by Maulana Rahmatullah Kairanvi, and *Hidayatul-Hayari*, p. 79, by Hafiz Ibn Qayyam).

DREAM OF ATIKA, DAUGHTER OF ABDUL MUTTALIB

In this context, it would not be out of place to mention another dream of Atika, the daughter of Abdul Muttalib, aunt of the Prophet, so that the prophecy by the prophet Daniel may become more comprehensive and lucid. The dream is as follow :—

A caravan composed of a thousand Qureishites, seven hundred camels and one hundred riders of horses, were preparing in Mecca to proceed for the battle of Badr, when Atika, the daughter of Abdul Muttalib, saw in a vision that a camel rider arrived at Mecca, made his camel sit at the place of Abtah, and gave a shout.

"O traitors to God, recede to your place of death and repulsion within three days". Afterwards the camel rider ascended the roof of the Masjid-al-Haram and cried similarly, and later he ascended the Mount Abu Kabees and cried in the same manner; picked up a stone therefrom and hurled it on the ground, where it broke into pieces and a piece at least reached every home in Mecca. Atika spoke of this dream to Abbas, her brother the Prophet's uncle, who was still an idolator. He mentioned the same to some of his trusted friends and visualized that a great calamity was at hand to befall the Meccans. The dream reached the ears of Abu Jahl, who, one day seeing Abbas coming into the mosque,

pinchingly said: "Hey? Abul Fazal—surname of Abbas: Well, formerly your men used to prophecy, and now your women, too do the same", and spoke of Atika's dream. They were still taking the matter over, when one Zamzam Ghaffari, messenger from Abu Sufyan came, tore his shirt and cut the nose of his camel, made it sit in the market place and wailed aloud: 'O ye Qureshites: Rescue your trade caravan and proceed to relieve Abu Sufyan". Hearing this the Qureshites at once proceeded to help Abu Sufyan and met the Prophet on the battlefield of Badr, and in three days beheld the meanings of Atika's dream in the bright day light through the reduction of Kedar's archers, embodied in their striking misfortune.

Bearing on this dream of the king a similar event is mentioned in the Traditions, which occurred at the Battle of the Ditch, when a huge and extremely hard stone appeared in the trench-digging which the Prophet broke with three hammerstrokes. At each stroke a spark arose from the stone, intense bright, providing glimpses of Syria, Persia and then of Yemen to the prophet,—a prophetic view denoting the subsequent fall of the countries, to the arms of those, present under his command at the digging of the Ditch. The fulfilment of the King's dream.

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PROPHECY No. 19

(The New Testament, Matthew, III: 1-3)

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying. Repent ye: for the kingdom of heaven is at hand" and:

"From that time Jesus began to preach, and to say. Repent: for the kingdom of heaven is at hand" (Ibid, 4 : 17).

The "Kingdom of heaven" in the above quoted verses means the *revelation of a book* containing all the order (law), to be proclaimed and promulgated with prestige and authority; and that the rebellious and the disobedient to God would be subjected to punitive laws. The "Kingdom" should neither be of the temporal type alone nor spiritual alone short of all authority and prestige or one that may be subservient to the secular authority. None of them can figure as the rulers of the earth. But, "Kingdom of heaven" which punishes the miscreants, wages war against the rebels from the Kingdom of heaven, and both of them were the elements—spiritual and mundane—to enforce divine decrees, fulfilled in his, Muhammad's and his successor's time. Both the divine ordinance and the law were revealed with great force and authority, under which the empires of Persia and Byzantium were overthrown: the enemies of God were fought against, thieves and robbers were punished, and the fornicators stoned and the wine-bibbers were flogged. Thus, if this is not the Kingdom of heaven, what else it is that would be named so? "Lo! there is verily a reminder for him who hath a heart, or giveth ear with full intelligence". (The Quran S. 1 : 37)

PROPHECY No. 20

(The New Testament, Matthew, xxi : 42 - 44)

"Jesus saith unto them, Did ye never read in the Scripture, the stone which the builders rejected the same became the head of the corner, this is the Lord's doings, and it is marvellous in our eyes? Therefore I say unto you, *the Kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall grand him to powder*" (Math xxi : 42-44)

Here the word "builders" means the Israelites and the "corner stone", the Prophet Muhammad (peace be upon him), because he, in the sight of the Israelites was like an undesired stone. The Israelites did their all to reject him.* but he, by divine help, became the corner stone, the last of the prophets. The "head of the corner" became the key stone of the Arch. The part of the building on its highest point, that was wanting was filled in. Thus, in the mansion of prophethood, the gap that was left out and was awaited to be filled in, got filled by the Prophet and the mansion was completed. There is a Hadith of the Holy Prophet, saying that the likeness of him and the former prophets is that if one built an elegant palace except a place for a brick, people go round it and say why this place has been left unfilled. I am the last of the Prophets, i.e., I am the filler of that gap, and with me this building is completed and with me ends the apostleship and prophethood (Al-Bukhari).

Again, "And whosoever shall fall on this stone shall be broken". Were not the Qureishites broken at Badr when they warred against him. And so were they smashed, when the Prophet fell upon them on the day Mecca was conquered. And were not Persia, Syria, Byzantium and Egypt crushed, when his successors fell upon them? And the fruit bearing nation is none else than the Ishmaelites, that fructified under the guidance of the Prophet, became rulers in the land, and inherited the kingdom of heaven. So, this prophecy is exclusive to the Holy Prophet. Jesus (peace be on him) was among the progeny of David, who was highly respected among the Israelites, and could not be that "rejected

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Thirdly, Jesus never "fell on others". But, when the Jews fell upon him, according to Christian belief, the Messiah was broken into pieces. And Jesus never claimed that he was the last of the prophets and that after his ascension no true prophet would follow.

Prophecy No. 21

Prophecy No. 22

Prophecy No. 23

Prophecies No. 24 & 25

Notes

PROPHECY No. 21

(The New Testament, John xiv: 16, 26, 27, 29-30)

"If you love me, keep my commandments. And I will pray the Father and he shall give you *another Comforter*, that he may abide with you for ever. . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. . . . And now I have told you before it come to pass, that when it is come to pass, ye might believe. Here I will not talk much with you: for the prince of this world cometh, and hath nothing in me."

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (Ibid xv: 26).

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgement: of sin, because they believe not on me, of righteousness because I go to my Father, and ye see me no more; of Judgement, because the prince of this world is judged. I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John xvi: 7-14).

"I indeed baptize you with water unto repentance: but *he that cometh after me is mightier than I, whose shoes I am not worthy to bear*. He shall baptize you with the Holy Ghost". (Mathew, iii: 11).

This is what Jesus (peace be upon him), told his disciples before his ascension that they should grieve not on the conspiracy of the Jews to kill him and about his sufferings, he would just depart to a place where

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"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgement: of sin, because they believe not on me, of righteousness because I go to my Father, and ye see me no more; of Judgement, because the prince of this world is judged. I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John xvi: 7-14).

"I indeed baptize you with water unto repentance: but *he that cometh after me is mightier than I, whose shoes I am not worthy to bear*. He shall baptize you with the Holy Ghost". (Mathew, iii: 11).

This is what Jesus (peace be upon him), told his disciples before his ascension that they should grieve not on the conspiracy of the Jews to kill him and about his sufferings, he would just depart to a place where

no rejecting Jew could be able to reach i.e., will ascend the heaven because God has plenty of spaces to station him and will return towards the Day of Resurrection. After which he spoke of a 'paraklete' declaring that a time will come when another, paraklete (Ahmad, a messenger), other than himself, will appear and will glorify him (Jesus), (salvage his honour) and punish those who did not believe in Jesus—(the Jews), and a prince of the faith and the world; who would be so exalted that *I (Jesus) 'hath nothing in me of him'*"; and the Quran verified it thus:

"And when Jesus, son of Mary said: O children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is Ahmad—the praised one". (S. lxi: 6).

The original word in this prophecy was Ahmed, as it still exists in the gospel of Baranabas. But when the book was translated from the original Hebrew into Greek, the latter, according to their practice or plan of translating the proper nouns from the original word also, translated the word Ahmad, and thus the Hebrew Ahmed became the Greek *Paraklete*; and when it was further translated back in Arabic the Greek *Paraklete* was translated into *Farqlete*, after which it also came to be translated as the "Holy Ghost," etc. Gradually the Greek *Paraklete*, was translated as the "Holy Ghost"; first the Christians bracketed the word "the Holy Ghost" in their commentaries by way of explanation only, till bracketing was omitted; moreover some substituted "the Holy Ghost" for the *Paraklete*, the others a "spirit of Truth" and yet others a "Helper" or a "Comforter", till the word *Paraklete* was totally deleted from the Bible and relegated to oblivion, the more so because it weighed on the side of Islam, and threatened to expose Christianity as obsolete and wrong.

ENQUIRY ABOUT THE WORD 'THE PARAKLETE'

While on the subject, it seems imperative to assay the true meaning of the word, *Paraklete*, which so often occurs in the Biblical text quoted above. This word '*Farqalete*' (*Paraklete*) is taken into Arabic from the original Greek where it holds different meanings all of which invariably apply to the Arabic words 'Ahmad' or 'Muhammad' or to the person of the prophet. Christian scholars have given various expositions of this word:

Some said it meant a "consoler", which in Arabic means Muazza; (2) the others defined it as helper, support and (Maula); (3) the intercessor (Shafi); (4) the (Intermediary) Vakeel; (5) the "great extoller", which in Arabic means Hammad and Ahmed; (6) the "Praiseworthy", which in Arabic means Muhammad, i.e., who is highly exalted among the men and is praised everywhere; (7) some have translated the *paraklete* as hope; (8) and in some editions it is mentioned as an "apostle". (9) others mean it as "the Holy Ghost", (10) and yet others mean it "authentic", "reliable".

Thus if we translate the Greek *Peraklytos*, it means Helper, or the One who manages our affairs (Vakeel). If we take it as *Periklutos*, then it would mean the praised one or One who praises most, which is more nearer to the word Muhammad, Hammad and Ahmad. Formerly, the word *Farqlete* appeared in all the Arabic, Persian and Urdu versions of the Bible, but in later editions the word Helper or the Spirit of Truth, has been inserted replacing it. But in spite of all such interpolations, changes, and misinterpretations, whatsoever interpretation has been given to the word *Paraklete* it applies to and gets satisfied categorically and gracefully by Muhammad, (peace be upon him) because all the attributes attached to *Paraklete*, are there in Muhammad (peace be upon him), and whatever meaning be deduced of it, it applies to him; he (the prophet, is both the "sent one" and the vakeel of the Lord, the "Holy Ghost" the "Spirit of truth", and the "spirit of Righteousness", i.e., it is not an evil spirit that should lie; but he is an intercessor of his people, a bearer of glad tidings, a warner; and is the exalted and beloved of the Lord also, who glorifies God most of all. All these are his names. Some of them are adjectives as the *vakeel*, the intercessor, and the helper and the "spirit of truth", and other words are used as proper-noun—Ahmad, Muhammad, Mahmood and Hammad—which all mean exaltation—The Prophet is also named as "HAMD"; though this word is originally a finite verb meaning to stand but has been applied to him rhetorically to express a glorification personified of the Lord, as the Prophet constantly exalted and glorified God.

The most correct translation of the word *Paraklete* is "Ahmed", of which it was a Greek translation from the Hebrew original and that is why this prophecy in the Quran has mentioned the word Ahmed: "and bringing good tidings of a messenger who cometh after me, whose name is Ahmad—the praised one" (S. lxi: 6).

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This is a Quranic verse, and in a country where and at a time when, this was revealed, there lived countless Jewish and Christian doctors, if it had not been so those doctors should have at once jumped on it and declared it fallacious, and refuted it and those of them who had embraced Islam should have apostatized at once, and had stood in opposition. An open proclamation of this prophecy and its calm acceptance by the Jews and Christians, without demur, is proof positive of its truthfulness. Now, if one counter argues that, if it was really so then what prevented all the contemporary Jewish and Christian doctors from becoming Muslim?

THE ANSWER

The answer in short, may be elicited from the Christians themselves, to make it more acceptable thus we employ Bible, Jesus may blame, for those who did not accept Islam. "They believe not in me" (John 16 : 10), that is "believing they believe not".

According to Christian divines, there are numerous prophecies about the advent of Christ Jesus in the Torah, but in spite of that and the glaring miracles performed by Jesus, all the Jews did not accept and believe in him; but turned out as his enemies, and out of their heartlessness, jealousy and for worldly interests, did not follow him and deny his being prophesied although they could be sure that he was the very Jesus, son of Mary who had been foretold in the old Testament, as Christians hold, likewise most of the Jews and Christians contemporary to the Prophet did not become Muslim simply for the fear of the loss of their status, position, gains and even realms; except those who were just, truthful and brave among the Christians like Negus, the king of Ethiopia and others believed in him and became Muslim; and many of the Christian doctors, wilfully, like the Jews, tried to browbeat and denied any such mention about Muhammad (peace be upon him), as some do it even now. This denial by the Christian doctors of the Prophetic claim of Muhammad (peace be upon him) therefore, is an exact parallel of that of the Jews in the case of Jesus (peace be upon him). The Christian doctors say that by the prophecy of the advent of Paraklete, the descending of the Holy Ghost on the apostle is meant; who after the Master's disappearance, assembled in a house where the Holy Ghost descended upon them and they began to talk strange.* (But this claim

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of speaking "strange languages" falls to the ground when we see Peter, one of the assembled disciples, seeking an interpreter in Rome. (Translator).

The Christian conviction is fundamentally baseless. This prophecy is in favour of an exalted man, who would receive revelation from God and "Whatsoever he shall hear, that shall he speak", adding nothing of his own. It has nothing to do with the Holy Ghost i.e., the Archangel Gabriel, or any other angel, for that matter. The advent of paraklete means the advent of a mighty apostle who would distinguish between right and wrong. Maulana Abdul Haq Haqqani, author of *Tafsir-i-Haqqani*, writes in his book, *Aqaai-dul-Islam*, p. 68, about his inquiries into the real meaning of the word (paraklete) that a Christian missionary, published a pamphlet at Calcutta in 1268 A.H., (a century and a quarter back) and therein he said that "if we accept the Greek word *Paraklytos*, it would mean an "associate" or a "*vakil*", and if we take it as *Pariklutos* then it means *Muhammad or Ahmed*. Thus whosoever among the Muslim doctors read this prophecy, he naturally concluded that the word is *Pariklutos*,* and Jesus had foretold about the Prophet of Islam. But the real word is *Paraklytos*".

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Again, Maulana Muhammad Rahmatullah of Kerana, in his book *Izharul Haq*, vol. ii, p. 155, says: "The greatest proof of the original Greek word *Pariklutos* is that when St. Jerome translated the Bible from the Greek into the Latin, he wrote the word *Paraklutos* instead of "*periklutos*".

Even though if we ignore this Christian interpretation of the appellation and the application we still have the testimony that the promised one (paraklete) is none other than Muhammad (peace be upon him), the Prophet, because the qualifications attributed in the prophecies apply, all and sundry, to him and him alone;

"(1) If, I go not away, the Comforter will not come unto you; (2) He shall testify of me; (3) And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; (4) of sin, because they believe not in me; (5) of righteousness; (6) he will shew you the

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The going away of the first prophet can only be conditional that the succeeding one should be the Last and the final. The Messiah made it clear that the promised Paraklete, the Spirit of Truth, would be the Last Prophet; "Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets". (The Quran S. xxxiii: 40).

1. Jesus was not the last of the prophets, otherwise the Jewish and Christian doctors should not have expected 'that prophet'; and descending of the "Spirit" did not depend on the going away of Jesus, because it descended even in his lifetime.

2. The Holy Prophet Muhammad (peace be upon him), testified Christ (peace be upon him) :

"And because of their saying: We slew the Messiah Jesus, son of Mary, Allah's messenger—they slew him not nor they crucified him, but it appeared so unto them; and Lo! those who disagree concerning it are in doubt thereof, they have no knowledge thereof save conjecture; they slew him not for certain, but Allah took him up unto Himself, Allah was ever Mighty, Wise." (The Quran, S. iv : 157-158).

3. And identified him with righteousness and justice;

4. Punished those who did not believe in Jesus by waging war and sending them into exile, as he did with the Jews of Kheibar, Banu Nuzeir, and Banu Qeinqa; but the "Spirit" did neither accuse any nor punished one. Which means that the Paraklete on his advent will reprimand and punish the offender with authority. Nowhere it appears that the 'Holy Ghost' on appearance will establish a government, nor it is the

status of the disciples. The disciples did not admonish people with authority, but used to instruct them through *preachment* devoid of any backing or recognition from the rulers of the age. Thus, the Holy Ghost can nowise be the Paraklete, as some argue.

In the verse 10, the reason for punishment is given that "They believe not in me".* And this signifies that Paraklete, the Helper, the intercessor, will not appear in the time of Jesus (peace be upon him), on the contrary, the "Spirit" descended on the disciples who were not the disciples who were not the disbelievers in Jesus (peace be upon him) nor the disciples punished any one because they themselves were weak and could not punish others.

5. Muhammad (peace be upon him) showed such ways of truth and righteousness that the world has not known so far. His Splendid Law and the structure of the society, that he evolved and left behind, are the best testimony of the fact.

6. He spoke of innumerable things to happen that were so true and correct and occurred exactly without any variation, and will continue so to the end of the time.

7. Because he never said anything of his own; "Nor doth he speak of (his own) desire". (The Quran, S. liii: 3).

8. In spite of that he became not only a prince but a preacher of the world also, the spiritual and secular supremacy signify that his prophethood is meant for the entire world and not confined to any particular race, or period; he is the Last as well as the Prince of all the Prophets. His ministry is eternal, from the first to the last; God has laid a covenant on all the prophets, even when he had created them, spirits or souls of all to support and follow, and glorify and herald, the Beloved Prophet, embodiment of God's love, Muhammad (peace be upon him) if they find his company. So, he, the Last Prophet, was their Prince also, even the messenger of this ever first, and eternal covenant.

9. The Christians had forgotten the truthful teaching of their Messiah, which he reminded them, that included monotheism and denial of tritheism and his crucifixion; and affirmation of his ascension to heaven.

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“O ye people of the Scripture (Jews and Christians)! come to an arrangement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah”. (The Quran, S. iii: 64).

“The Messiah (himself) said: O children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden paradise. His abode is the Fire. For evil doers there will be no helpers. They surely disbelieve who say: Lo! Allah is the third of the three; when there is no God save One God. If they desist not from saying so, a painful doom will fall on those of them”. (Ibid, S. V: 72-73).

10. The Holy Prophet Muhammad (peace be upon him) taught such matters, after his revelation, as Prophet, which were not borne out to Israelites during the time of Jesus. These matters related to the knowledge of the Divine Being and His Attributes; the knowledge of Islamic Laws, Spiritualism, Resurrection and the Day of Judgement, and knowledge about the Hell and the Heaven in such a way that the world had not known before. The knowledge he taught could not be found in any other book. He further, brought perfection to the law that was left imperfect: “This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion the Islam i.e., “surrender” to Allah”. (S. V: 72).

He gave the world a Law so perfect, and so complete a constitution (Shariah), that is sufficient for the prosperity of the world. The world seems wonderstruck at the wisdom, depth of foresight, that it forestalls the events occurring till the end of the time. The Jewish and Christian savants have no such law that the jurists of the nation could decide cases according to it. The modern Christians have no such law according to which they may judge things. They have plenty of mundane literature on industry and commerce, but nothing to rule and administer, with equity and justice according to a divine decree. Whatever law the western people possess is the product of some thinkers but nothing like the Islamic *Shariah*.

REGARDING THE DESCENDING OF HOLY GHOST AFTER JESUS

The Christian doctors ascribe this prophecy to the Holy Ghost that descended on the disciples forty-seven days after the departure of the Master. But for several reasons it is incorrect :

I. The descending of the Holy Ghost did not depend on the departure of Christ (peace be upon him), because it was constantly with him during his life time.

II. The Holy Ghost neither judged the sinners, nor punished the Jews for their unbelief in Jesus (peace be upon him). But it was Muhammad (peace be upon him), who fought against the polytheists and the infidels, and decreed adequate punishment to the Jews and accused them also, because to hold people blameworthy and punish them cannot be done without regal authority, so it indicated and proved that the promised paraklete, and the second helper would be a king and a ruler of the world, who would punish the accused. In the Quran verse xiv: 30 a mention has already been made of the prince of the world who would admonish and punish the guilty.

III. Jesus' advice to his disciples to believe in the Holy Ghost, sounds superfluous, because they already believed in it. What necessity warranted the stress: “when he comes believe in him” is unintelligible. His particular stress on believing in him, specifically signifies that the promised one would be such that the denial of him by them can not be ruled out as impossible which would be sinful, hence the warning.

Thus, if the Paraklete really meant the Spirit, it seems strange why such stress be laid on it, because when it descends on the heart, no one can resist it, nor can deny it. It is useful for belief. Just as the prophet believes in his mission by the descending of the Holy Ghost, a man feels so sure of the impending events, that even in his thought he can not forget them, and when he falls into a trance, or is possessed of a spirit he cannot deny it, not even those who witness it.

IV. The context of this prophecy shows that the expected Paraklete is other than Jesus, as the words “shall give you another comforter” indicate “otherness”, that is, he would be altogether a separate person, and a man. Thus, if we have Paraklete as the “Holy Ghost”, then he is not separate from Jesus, because according to Christian belief Jesus and the Holy Ghost are united into one, and the Holy Ghost that would alight at the disciples will not be separate, just as one is possessed by a demon, whatever the person speaks, it is the speech of the demon himself, it does not appear separately.

V. The prophecy also contains, “and bring all things to your remembrance whatsoever I have said unto You”. But it is not proved by

“O ye people of the Scripture (Jews and Christians)! come to an arrangement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah”. (The Quran, S. iii: 64).

“The Messiah (himself) said: O children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden paradise. His abode is the Fire. For evil doers there will be no helpers. They surely disbelieve who say: Lo! Allah is the third of the three; when there is no God save One God. If they desist not from saying so, a painful doom will fall on those of them”. (Ibid, S. V: 72-73).

10. The Holy Prophet Muhammad (peace be upon him) taught such matters, after his revelation, as Prophet, which were not borne out to Israelites during the time of Jesus. These matters related to the knowledge of the Divine Being and His Attributes; the knowledge of Islamic Laws, Spiritualism, Resurrection and the Day of Judgement, and knowledge about the Hell and the Heaven in such a way that the world had not known before. The knowledge he taught could not be found in any other book. He further, brought perfection to the law that was left imperfect: “This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion the Islam i.e., “surrender” to Allah”. (S. V: 72).

He gave the world a Law so perfect, and so complete a constitution (Shariah), that is sufficient for the prosperity of the world. The world seems wonderstruck at the wisdom, depth of foresight, that it forestalls the events occurring till the end of the time. The Jewish and Christian savants have no such law that the jurists of the nation could decide cases according to it. The modern Christians have no such law according to which they may judge things. They have plenty of mundane literature on industry and commerce, but nothing to rule and administer, with equity and justice according to a divine decree. Whatever law the western people possess is the product of some thinkers, but nothing like the Islamic *Shariah*.

REGARDING THE DESCENDING OF HOLY GHOST AFTER JESUS

The Christian doctors ascribe this prophecy to the Holy Ghost that descended on the disciples forty-seven days after the departure of the Master. But for several reasons it is incorrect :

I. The descending of the Holy Ghost did not depend on the departure of Christ (peace be upon him), because it was constantly with him during his life time.

II. The Holy Ghost neither judged the sinners, nor punished the Jews for their unbelief in Jesus (peace be upon him). But it was Muhammad (peace be upon him), who fought against the polytheists and the infidels, and decreed adequate punishment to the Jews and accused them also, because to hold people blameworthy and punish them cannot be done without regal authority, so it indicated and proved that the promised paraklete, and the second helper would be a king and a ruler of the world, who would punish the accused. In the Quran verse xiv: 30 a mention has already been made of the prince of the world who would admonish and punish the guilty.

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V. The prophecy also contains, “and bring all things to your remembrance whatsoever I have said unto You”. But it is not proved by

any book that the disciples had forgotten Jesus' teaching, and the Holy Ghost reminded them by appearing a separate form. Nor the time gap between Jesus, disappearance and the reported appearance of the Holy Ghost was enough to induce forgetting.

VI. It is further mentioned in the prophecy that "He shall testify of me". This applies to none, but Muhammad (peace be upon him), who testified the prophetic office of Jesus before the Jews and the polytheists, and before those who were either unaware of or denied him. Muhammad (peace be upon him) alone testified and declared his (Jesus) prophetic office. And upheld his noble birth.

On the other hand, the Holy Ghost descended on the disciples of Jesus, who already believed in his apostolic mission and nobility of birth. Testimony was needed before the deniers and not the believers. Muhammad (peace be upon him) testified Jesus' apostolic mission before the Jews—his deniers and enemies, he refuted their contention of crucifixion and death, while proving his ascension into heavens.

VII. "For the prince of this world cometh, and I have nothing in me", are the words of Jesus which distinctly prove that the Paraklete is quite a distinct person and has nothing in common with Jesus or Holy Ghost, or Gabriel, in whom Jesus has a share and was one and the same person in Trinity. Hence this "prince" is and could be none other than Muhammad (peace be upon him), independently of Jesus and exclusively of the Holy Ghost.

VIII. We must consider now what future happenings did this Holy Ghost prophesy, that it became an object of this testimony?

IX. The entire text and trend of the prophecy prove that the promised Paraklete will appear in human form, like Jesus himself, preaching and comforting people. Thus to think of the Paraklete as a Spirit possessing like the demons and merging in men is erroneous, and mere perversion of the text and content.

X. The Christian world, after his ascension into heaven, had been and is still expecting a Paraklete, as a magnanimous and majestic prophet. On the basis of this Montanus claimed himself, in the second century, to be the promised Paraklete, foretold by Jesus and many a man believed in him, a detailed account of which is given by William Muir in his

history published in 1848. Thus the Jewish and Christian doctors believed that the promised Paraklete is a *person* and not a spirit like the Holy Ghost. Even after the appearances of the Holy Ghost, put up, as refuted above, people awaited the advent of the Promised one.

A Christian historian, the compiler of "Lub-ut-Tawarikh" says that long before the advent of Muhammad (peace be upon him) both the Jews and the Christians were expecting a prophet, and for this reason Negus, the Emperor of Ethiopia, on hearing about the teaching of the Prophet from Jaafer Tayyar (May Allah be pleased with him), embraced Islam, and testified that it was the very Prophet about whom Jesus (peace be upon him) had foretold. Negus was a great scholar of the Bible, as well as an emperor, and had no fear or threat from any one.

The Coptic king Maquqas, gave the following reply to the Prophet's letter, inviting him to embrace Islam :

"Peace be upon you. I have read your epistle and whatever you say and to what you invite me, I appreciate them, I know well that a Prophet is to come, and I conjectured that the promised one will appear in Syria. I honoured your messenger".

Although Maquqas did not embrace Islam, but still he vouched that a prophet was yet to come.

Jarod bin 'Ala', was a chief of a Christian tribe and a great scholar, he came to the Prophet and embraced Islam along with his tribesmen, and said:

"By God, thou hast come with the truth and hath spoken rightly, and I found your testimony in the Bible, and the Messiah, son of the Virgin prophesied about thee. I offer great salutation to thee and thank those who honour thee. No sign is needed after seeing thee and no doubt remains after believing in thee. Stretch thine hand out and I testify that there is no God but Allah and Muhammad is His messenger".

Likewise, the Byzantinian Heraclius and other illustrious scholars of the Torah and the Gospel, believed in him. Thus it is proved that a prophecy and the name of Muhammad (peace be upon him) is there in the Bible, seeing which people believed in him, whom they had expected ever and eminently even long before his advent. These were the people

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who were not deterred by worldly gains. "That is the bounty of Allah; which He gives unto whom He will. Allah is of infinite bounty" (The Quran, S. lxii: 4). And praise is due to Allah. He has guided us to this. And we would never had received the guidance if God had not granted it.

XI. And the words, "that he may abide with you forever" (John xiv : 16) do not necessarily mean that the Paraklete will abide with them in flesh and bones for all eternity; because even the Paraklete—the spirit—in whom the Christians believe, did not abide with them for ever nor did Jesus. However, with the difference that the prophet is resting in Medina, while Jesus is not here. But it means that his religion and the law shall abide for all eternity, and there would be no other religion to supersede it. Nor any new prophet is to come. His prophethood shall prevail and never depart.

XII. "Even the spirit of truth, whom the world cannot receive, because it seeth him not", (Ibid xiv' 17), plainly tells that the world does not know his status and magnanimity that is much above the mark in the world, unattainable by any one else except by him alone, as it is beyond the very perception of others. even beyond the reach of their imagination.

REFUTATION OF SOME CHRISTIAN OBJECTIONS

First Objection: Q. The spirit of truth and the Holy Ghost mean Trinity* and cannot apply to Muhammad (peace be upon him).

Answer: In both the Old and the New Testament the word "Spirit" does not apply to three persons, but to the righteous and the wicked, the guided and the strayed as well; So we find in. (I John iv:5)

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out in the world. Every spirit that confesseth that Jesus Christ is come in the flesh is of God:** and every spirit that confesseth not that Jesus Christ is come in

* This interpretation is discarded by the descriptive pronouns used for these in the prophecy, words like I, he, father, I must go, I will send him; I have nothing of it in me, I will ask the father to send him, he will not come unless I go, do not permit of Trinity.

** Nearing those who say he was only a human being and a prophet, though born like Adam, the first man without a father. This refutes trinity and declares Trinitism as 'spirit of Error'.

the flesh is not of God"; and in verse 6, we read, "Hereby we know the spirit of truth, and the spirit of error".

Here 'spirit' with qualifying words means 'a true preacher', or the one who is not beguiled into error; nowhere three persons are meant by it.

Second Objection: Q. In this prophecy it is the disciples who are addressed and so the spirit must have descended in their lifetime, while Muhammad (peace be upon him) appeared centuries later.

Answer: The disciples were addressed because it were they who were present at the moment and listening but in fact it were not they who were meant to be addressed they were only immediate listeners. In Matt: xxvi; 64, "hereafter shall ye see the son of man coming in the clouds of heaven". Now it is about 2,000 years since the disciples died and no one has seen "the son of man coming in the clouds of heaven". Thus the objects of this address were those who would be present at the time of his descent and likewise the real addressee of this prophecy were those who were present at the time of the advent of the spirit of truth, the Paraklete, or the contemporaries of the Prophet.

Third Objection: Q. Some die hard, bigotted Christian missionaries mock at the word Prince in John, xiv: 30, and interpret it as the devil.

In reply to this monstrosity we say that to interpret the word. "prince" as the devil, betrays nothing but their own base and mean intellect, ignorance based on mere jealousy and bigotry. Because to interpret the "prince of the world" as the devil, is no where proved either in any lexicon or common parlance, and is against the context. From the beginning to end it bears the mention of the "Spirit of Truth" the Paraklete—and it is a reminder of the fact that when that paraklete appears, it is expedient to believe in him and the reason given for this is that "the prince of the world cometh". We ask, Did Jesus described and prophesied for Paraklete in this prophecy? For God forbid! if he would be no other than the Devil, and yet advised his followers to believe in him, the Devil and surprisingly enough, he would praise Jesus! What a pro-Christ Devil. No Anti Christ then? How does this reflect on Jesus himself? Thus, the prince of the world means the very paraklete and the Spirit of Truth by whom all crimes and sins should be punished under a legal authority. This can only be true when it is taken to refer to

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Muhammad (peace be upon him)—the Last of the Apostles of Allah.

Further the words “the prince of the world is judged”, are basically wrong, and are an interpolation contrary to the context*. It is queer that there should be mention of high and noble characteristics of the paraklete, and then, in the same breath, he should be styled as “devil”, and yet, it should mean, the Holy Ghost, according to some Christian doctors, Isn’t it an open sign of extreme depravity and a satanic insinuation?

Secondly, Messiah’s saying that the prince of the world is to come is a clear fact, that he has not come, while the devil, according to the Jews and the Christians is with men from the day of creation, where was that devil about whom it is told that he is come? Wasn’t he present before and then? Did he not tempt Jesus and others before him, and made his presence felt to need such a futile prophecy of advent?

Thirdly, in Matt: ii : 6, Jesus son of Mary (peace be upon him) has been called *that* prince. Invariably, it refers, by the word ‘that’ before ‘Prince’, to some previously mentioned prophecy presumably to the one above, or as in Isaiah, Chapter 9-6, 7, to “The Prince of Peace”, Of the increase of his government and peace there shall be no end, upon the throne of David,” which the Christians claim relates to Jesus Christ, and not to the Devil, although the two narrations paraphrase the same text. If a further proof is needed one should read on:

“And thou Bethlehem, in the hand of Juda, art not the last among the princes of Juda: For out of thee shall come a Governor, shall rule my people Israel”.

It is Jesus (peace be upon him) who is meant as a “Governor” in this verse, as it fully appears from vv. 7-12. In certain divinely revealed books the words prince and Governor have been applied to God also. Thus, it is wrong to interpret “prince” as the devil. One may ask why do the missionaries stop insulting it when this word Prince is applied to Jesus by them? The Prophecy does not say ‘Prince of Hell’, to mean

* Unless “Judged”, is taken to mean as being pre-Judged by God, to fulfil the mission and deserve to be the Prince, beyond any reflection by the evil ones, being God’s own anointed, blessed one, and beloved, the real Christ Mohammad (peace be on him).

Devil. Still if they say otherwise, they cannot claim it as a prophecy for Jesus. As to who else it applies is self evident in the prophecy. But that is not all.

The British and Foreign Bible Society in its commemorative edition of the Bible, for its Third Jubilee, from London, 1954, p. 551, has captioned Isaiah-9th Chapter as ‘The Prince of Peace’. According to the Christians it foretells the advent of Jesus, and that Jesus is mentioned in it as a Prince. “The Prince of Peace”, in verse 6-7.

For unto us a child is born, unto us a son is given: the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his Kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform it”.

In this Prophecy, one should expect, the Christians would not dare say that the words “The Prince of Peace”, refer to the Devil. As on the pattern of Christian fiction of Trinity, it has already been embellished, to justify their claim that it refers to Jesus and none else, by the parenthetical clauses of ‘The mighty God’, ‘The everlasting Father’, and by the words ‘Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish and with judgement and justice ‘hence forth even for ever.”.

Naturally, ‘this government would be a government of this world, and its Prince would not be different from ‘the Prince of this world’ as prophesied.

So, to hold that ‘The Prince of this world’ is Satan, or Devil is a Satanic interpretation by the clergy. In the two texts one of Isaiah 9 and the other of John, referred to in the Prophecy 21, there are certain similar appellations for the Prince, like, Comforter, and Counsellor too. So, in Deuteronomy and in Isaiah as above, ‘Prince’ is an appellation of praise, and is a reference to Muhammad, (S.A.W.), the Marvel of religious history and the Wonder of the worldly empires.

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PROPHECY No. 22

(The New Testament, Matthew, XIII: 31-32)

“Another parable put he forth unto them, saying:— The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among the herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof”.

The kingdom of heaven undoubtedly is the kingdom of Islam that began from nothing, a zero as if, from nothing but a word, a point, as if the size of a mere mustard seed and soon assumed a gigantic size that overshadowed the other Kingdoms of the earth from the East to the West, and from the South to the North, and the Quran refers to this prophecy as: “Such is their likeness (description) in the Torah and their likeness (description) in the Gospel—like as a seedling that sendeth forth its shoot and strengthen it and riseth firm upon its stalk surprisingly delighting the crop raisers—that He may enrage the disbelievers with (the sight of) them”. (S. xlviii: 29). It may not be strange then due to this similitude, the “Holy Utterance” (Holy Word, Kalima) might have been likened to “the Holy tree”! Again, “Seest thou not how Allah coineth similitude: a Holy Utterance, as Holy tree, its root sat firm, its branches reaching into heaven. Giving its fruit at every season by permission of its Lord? Allah coineth the similitudes for mankind in order that they may reflect” (The Quran, (S. xiv: 24-25).

PROPHECY No. 23

(The New Testament, Matthew, XX: 1-16)

“The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labour in his vineyard. And when he had agreed with the labour for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his Steward, call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when they first came, they supposed that they should have received more and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, ‘These last have wrought but one hour and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen”.

Here by the “householder” is meant God the Almighty, by ‘the vineyard’ the Divine faith and by ‘the labourers’ are meant the followers of the prophets. And by ‘the group of the labourers who came last but worked an hour’ is meant the followers of the Last Prophet Muhammad (peace be on him)—even the ‘chosen few’, the favoured people, Muslim Community, ‘Ummah’, that came last but stood first.

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Prophet saying that your (Muslims') stay in this world, in contrast to other people, is as from late afternoon to sun-set (from *'asr* to *maghrib*). Those whom Torah was given, they started the work, (gave up by midday, got tired) and received a carat (each as wage; then came the people of the Gospel those whom the Gospel was given, they worked till afternoon and got tired, they also received a carat each then we were given the Quran and we worked till sunset and received two carats each. Then the followers of the Torah and the Gospel said, Lord! Thou gave them two carats and to us one, while we laboured longer. Then God replied, "Have I wronged you in your wages? They said. No Then Allah said it is My Grace, I shewer on when I will". (*Sahih Bukhari*, vol. i. p. 79).

And thus, according to Matt. 20 : 16, the last became first and the first last.

Again, according to Abu Huraira, the Holy Prophet is reported to have said:

"That in time we came last of all, but will be the first to enter paradise by the Grace of God".

PROPHECIES NOS: 24 & 25

(The Gospel of Barnabas)

The following is an extract from the introduction to the translation of the Quran by George Sale a clergyman, based on the Gospel of Barnabas, published in 1854; but it has been omitted from later editions. The prophecy that Sale quoted from Barnabas we reproduce it after translating it from an Arabic author who quoted it:*

"O Barnabas (says Jesus), God retributes every sin however small, because God is never pleased with sin. When my people and my disciples sinned for this world, God was displeased with them and to meet justice and equity he decided to punish them in this world, for their unwholesome belief, so that they may be saved from the chastisement of the hell, and may not suffer there. Although I am free of this, their false belief, but as some people termed me God and a son of God, and it pleased not the Lord. He wished not that the devils may mock at me in the Day of Judgement, so He, out of His mercy, deigned that this mockery should be of Judah and each one conjectured that I was crucified. But this insult and mockery due to Judah, will remain till the coming of Muhammad (peace be upon him). And when he shall appear he would warn every believe against this error, and the doubt will be eliminated from the minds of men". (Literally translated).

The author of *Izhar-ul-Haq*, commenting on Christians' reception and attitude towards the Gospel by Barnabas writes, that some would object that this Gospel (of Barnabas) has been rejected by Christian Church and doctors as apocryphal, to them we say that such rejection is not acceptable, because this Gospel is one of the ancient narrations, and it is mentioned in the second and third century books. To reject it on the ground that it was written two centuries before the advent of the Last Prophet Muhammad (peace be upon him) and foretelling an event so great and so true without revelation* is an impossibility to men of understanding.

* From "Jawabul Fasih" page 97, Book I, is reply to the Patching up by Abdul Masih.

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(Note: To trace the causes of this Christian deception and dishonesty, one cannot do better than to quote a passage or two by Sir Denison Ross, from his Introduction to Sale's translation of the Quran.

"For centuries the acquaintance which the majority of Europeans possessed of Muhammadanism was based almost entirely on distorted reports of fanatical Christians which led to the dissemination of a multitude of gross calumnies. What was good in Muhammadanism was entirely ignored, and what was not good, in the eyes of it was exaggerated or misinterpreted.

"It must not, however, be forgotten that the central doctrine preached by Muhammad: to his contemporaries in Arabia, who worshipped the stars: to the Persians, who acknowledged Ormuz and Ahriman: to the Indians, who worshipped idols; and to the Turks who had no particular worship, was the unity of God, and that simplicity of his creed is probably a more potent factor in the spread of Islam than the sword of the Ghazis.

"Islam, although seriously affecting the Christian world, brought a spiritual religion to one half of Asia, and it is an amazing circumstance that the Turks, who on several occasions let loose their Central Asian hordes over India, and the Middle East, though irresistible in the onslaught of their arms, were all conquered in their turn by the Faith of Islam, and founded Muhammad dynasties.

"The Mongols of the thirteenth century did their best (rather worst Ed.) to wipe out all traces of Islam when they sacked Baghdad, but though the Caliphate was relegated to obscurity in Egypt, the newly-founded Empires quickly became Muhammadan states, until finally it was a Turk who took the title of Caliph which has been held by the house of Othman ever since.

"Thus through all the vicissitudes of thirteen hundred years the Quran has remained the sacred book of all the Turks and Persians and of nearly a quarter of the population of India. Surely such a book as this deserves to be widely read when space and time have been almost annihilated by modern inventions, and when public interest embraces the whole world"

The real situation may be described thus:

1. Christianity's own defeat—political, intellectual, spiritual, social and moral—at the hands of Islam:
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May God guide all of us aright and lead us to accept the truth.
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After the above prophecy of Isaiah, we have to seek for these names only in Arabia. And after Isaiah to this day Arabia has produced only one Prophet responding to the description—Muhammad, Peace and blessings of Allah be on him.

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When the Prophet returned to the House of God in Mecca, he rode on camel every time. Again he was riding a camel on the day of Proclamation of Finality of the Eternal Law at Arafat. He had earlier left Mecca for Medina, when migrating, and entered Medina on a camel's back, which stepped and sat down in Medina at the place which was destined to be the last resting place of the Prophet; according to the Prophet, the camel was God-assigned and her bridles was disengaged.

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The editors of the Bible, in the copy under reference, have captioned this prophecy by the heading of ARABIA. This is because the prophecy opens with the words: “The Burden of Arabia”, thus what follows here exclusively refers to Arabs and Arabia. The word Burden is used to denote that some very important event concerning the land or the people is being mentioned. The most important event, that surpasses all others in its importance, happening in the land of Arabia, and through it in the entire world history, is the prophethood of the Last Prophet. A blessing for the entire humanity, (peace be on him), for all time. And the most crucial event of the life of the Prophet, was the defeat of the ‘Sons of Kedar’, at Badr after a year of Hijrah, which marks the Islamic Calendar as also Arabian Calendar to this day.

Kedar, as has been annotated elsewhere, has been spoken of as an Arab in the Bible, so it leaves no doubt that Abraham, Ishmael, Kedar and his children lived and continued to live at Mecca, in Hijaz, in Arabia, and that in doing so they lived in Paran, in Beer Sheba of the Bible, which are the olden names of this very place, varicously reported.

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And whatever it was did not last long, it was first embellished and then replaced altogether by narrations made by others about Jesus; the earliest of which was composed about a century after Jesus, when people had begun to doubt the existence of the very person of Jesus.

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In Quran, God says that Jesus prophesied about the Last Prophet by naming him as Ahmad, and here we find a prophecy in the Bible, corresponding to the same words, even in some of the versions translated by Christians themselves. So in the face of so many ‘ifs’ and ‘buts’, no Christian can dare refute the Quranic statement.

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AND ALL PRAISE TO ALLAH THE RABB OF ALL
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(Surah 37, Verses 180-182, "Quran Majeed", Darut Tasnif Ltd.)

THE END

82 + 22 = Total 104 pages

